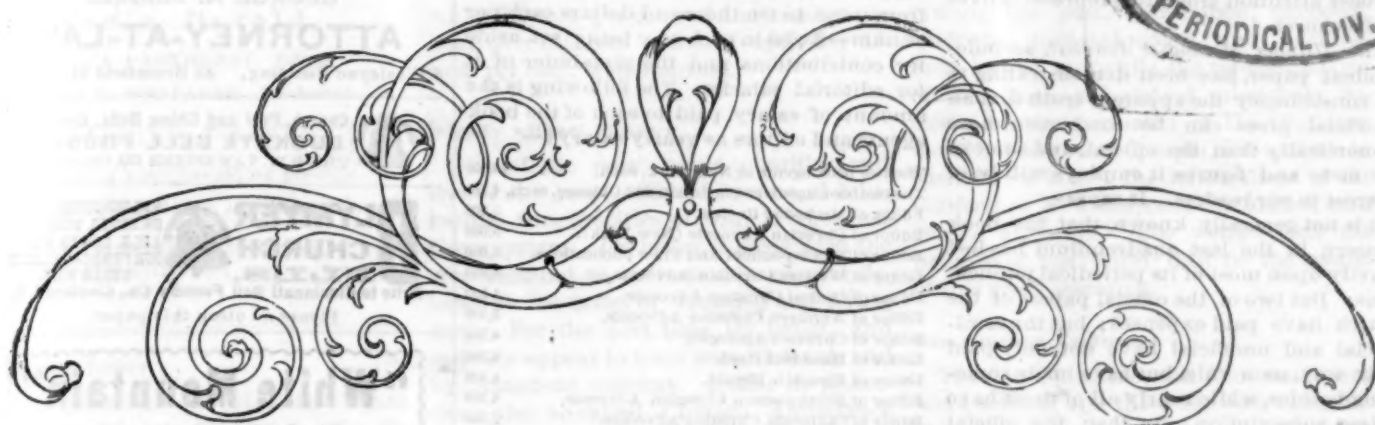
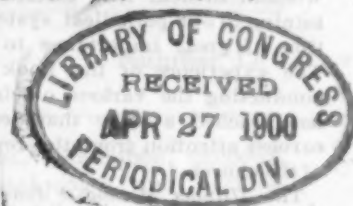


Zion's Herald

WEDNESDAY, APRIL 25, 1900



PRAY that some portion of Wesley's spirit may descend on us. Think of his purity, his disinterestedness, his love of the poor, his willingness to take up the cross and follow Christ. Consider what a great thing this is — that a man should devote all his powers to the good of his fellow-men; that his thoughts should be wholly turned, not on himself, but on God. Try and imagine seriously the effect of his life-long labors on this country, on the British colonies, on the United States. He may be truly said to have changed the face of the religious world. The English High Churchman may sometimes regret that the Wesleyan has got the start of him in Wales, or Cornwall, or in the towns of Yorkshire and Lancashire, and will be inclined to hope that all may come right in the end, as they say. But we may be allowed to regard the labors of Wesley in a very different spirit; for we know that every year, for many generations, thousands and tens of thousands have gone to their rest all over the world, men and women, young and old, blessing God that they were brought to the knowledge of Him and of His truth through the teaching of John Wesley. There is probably no considerable town, wherever the English language is spoken, in which one of his chapels has not been erected. And he who went on his ill-starred expedition to Georgia, and returned again with scant success, was in one respect like Columbus: he did not know that he had called into existence a new world.

— PROFESSOR BENJAMIN JOWETT, M. A., in "Sermons, Biographical and Miscellaneous."



The Official and Unofficial Church Press

[From the Michigan Christian Advocate.]

WHETHER the coming General Conference will have the nerve and the wisdom to deal with certain matters pertaining to our periodical system, is a question of great importance to the church. The experience of the Book Concern in conducting the various official *Advocates* has reached a stage that demands very earnest attention from the representatives of the church.

The *Illinois Methodist Journal*, an independent paper, has been demonstrating to its constituency the apparent truth that an unofficial press can be conducted more economically than the official, and some of the facts and figures it employs will be of interest to our readers. It says:—

It is not generally known that the Book Concern in the last quadrennium has lost heavily upon most of its periodical publications. But two of the official papers of the church have paid expenses; but the semi-official and unofficial have not only paid their way, as a rule, but have made something besides, while nearly all of them have a less subscription rate than the official papers. The official papers which have paid their way and made profit besides are the *Christian Advocate* (New York) and the *Epworth Herald*.

We happen to be in possession of the following facts. We have our information from reliable sources, and we vouch for its correctness.

The following table shows the circulation of each official paper, as reported to the Book Committee, and the profit or loss upon each during the quadrennium just closing, with the subsidies paid to each paper receiving subsidies:—

Name of Paper	Circulation	Loss	Profit	Subsidy
Western Advocate,	19,625	\$ 8,483		
Northwestern Advocate,	26,000	7,973		
Central Advocate,	19,700	1,177		
Advocate Journal,	1,750	7,000	\$ 8,000	
Southwestern Advocate,	4,800	12,000	12,000	
Omaha Advocate,	5,000	10,250	12,000	
Rocky Mountain Advocate,	3,000	9,042	8,000	
California Advocate,	2,500	13,810	12,000	
Pacific Advocate,	2,500	11,342	12,000	
Christian Apologist (Ger.),	18,130	396		
Haus und Herd (Ger.),	7,597	2,140		
Northern Advocate,	7,330	15,150		
Methodist Review,	5,314	8,370		
Christian Advocate,	37,669		\$18,290	
Epworth Herald,	117,264		71,932	

Thirteen publications show a loss of \$108,023. These publications include the subsidies. Two publications show a profit of \$90,222. Though the *Christian Advocate* in the last two years lost over \$11,000, a profit it had made in addition to the \$18,290 made the profit reported above.

Of the semi-official press, the *Pittsburg Christian Advocate* reports a circulation of 21,300 and as profits during the quadrennium, \$5,867. This paper does not belong to the Book Concern, but is unofficial, save that the General Conference elects its editor. We are not in possession of the figures of the unofficial papers. We know, however, that the *Michigan Christian Advocate* paid all expenses and declared handsome dividends to the two Michigan Conferences for the support of the worn-out preachers. *ZION'S HERALD*, of course, more than pays its way, and we have not heard of any other unofficial papers suffering loss.

During the quadrennium the Sunday-school publications have reached an enormous circulation and have netted the publishing house the handsome sum of \$290,000, by this means helping to save the Concern from threatened bankruptcy; for, in addition to the losses on periodicals, every sub-depository, we believe, sunk large sums of

money, aggregating somewhere in the neighborhood of \$150,000 altogether, making the losses of the Concern in four years about \$250,000.

It is thus seen that the majority of our official papers are expensive luxuries, and instead of helping to support our superannuated preachers out of their profits, thirteen of them during the quadrennium consumed \$108,023 of the funds made from other sources. The *Western*, *Northwestern* and *Central Christian Advocates* cost for editors' salaries and contributed articles from nine to ten thousand dollars each per annum—\$3,600 in each case being set aside for contributions and the remainder of it for editorial salaries. The following is the amount of salary paid to each of the book agents and editors as yearly salary:—

The two book agents at New York, each,	\$5,000
The two book agents at Cincinnati and Chicago, each,	4,750
Editor of Methodist Review,	5,000
Editor of Christian Advocate (New York),	5,000
Editor of Sunday-school and Tract publications,	5,000
Editor of Western Christian Advocate,	4,500
Editor of Central Christian Advocate,	4,500
Editor of Northern Christian Advocate,	3,500
Editor of Christian Apologist,	4,500
Editor of Haus und Herd,	4,500
Editor of Epworth Herald,	4,500
Editor of Northwestern Christian Advocate,	4,500
Editor of California Christian Advocate,	2,500
Editor of Southwestern Christian Advocate (colored),	1,750
Editor of Pacific Christian Advocate,	1,500
The Secretary Epworth League,	4,500
	\$65,500

The salaries of the editors of the *Advocate Journal*, the paper at Omaha, and at Denver, are fixed by the book agents, and we are not in possession of the amounts. From the amount of these salaries, and from the losses which have occurred, our assertion that official business costs more than unofficial business is abundantly established.

Losses on Official Papers

ELSEWHERE in this issue will be found a statement of facts and figures pertaining to the patronage and gains or losses of our various official church papers. It is evident that a condition of things has been reached which demands heroic treatment from the General Conference. For many years the representatives of the Book Concern have appeared before our Conference, urging patronage of the official papers on the score that the profits of these papers were being turned into the Conference claimants' funds for the benefit of the needy superannuates. But it now appears that, with two exceptions, these papers have been yielding no profits whatever; on the contrary, they have been eating up the profits on books and Sunday-school requisites to the tune of twenty-five thousand dollars a year. — *Michigan Christian Advocate*.

The best of life is that which brings a man to his moral and spiritual height, whether the experience be sweet or bitter.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. Send for circulars and testimonials. Address,

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Methodist General Conference
CHICAGO, MAY 2-31, 1900

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ANNOUNCEMENT

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Zion's Herald

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Boston, Wednesday, April 25, 1900

Number 17

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Friction with Turkey

Turkey promised our Minister Straus that she would pay \$100,000 for the destruction of the American missionary buildings at Harpoot and Marash during the Armenian massacres in 1895. This promise was obtained notwithstanding the fact that the Sultan had previously denied all liability. It was a distinct diplomatic triumph, but the most difficult feature of a claim against Turkey is to collect money after it has been promised. During the last week our Government has caused it to be definitely understood that this claim must be paid, and this position is entirely approved by the political and commercial world. It is an evidence of the ramifications of American interests that trouble with Turkey would probably entail additional military precautions in the southern islands of the Philippine group where the Mohammedans predominate. It is said that the peace of those islands is due almost wholly to the influence of the Sultan exercised at the request of Mr. Straus. Negotiations for the payment of the indemnity are now being conducted in Washington, and the Turkish Minister is said to have cabled his Government recommending that it be paid. Pending a reply the United States will delay sending a formal ultimatum.

Preponderance of Native Born Cubans

The recent Cuban census shows that out of a total population of 1,572,797, no less than 1,296,367 — 83 per cent. — are native born. The native voters are estimated at 140,000, and, although the whites outnumber the Negroes and mixed races by more than two to one, the number of white voters will probably not exceed 80,000, as there are about 28,000 illiterate Negroes who will be entitled to the franchise because of their service in the Cuban army, and 25,692 who can pass the educational test. The Spanish voters will not exceed 45,000. It is gratifying to find that the native Cubans constitute so large a proportion of the population, and that so many can read and write. The effects of the last days of Spanish misrule are seen in the facts that while the proportion of inhabitants under twenty-one years of age is normal, the proportion of children under five years of age is unusually small, and

while fifty-six per cent. of the inhabitants were over eighteen years of age, only fifteen per cent. were married.

Iniquity without Measure

One of the most noble charities, and one of the most efficient means of mitigating the cruelties of war, is the Red Cross system. Its badge is recognized the world around as indicating a neutral devoted to the relief of wounded and dying men. For the first time its honor and sanctity appear to have been violated, and by American citizens. Under its protection the so-called Chicago Ambulance Corps went out to South Africa, but immediately upon arriving within the limits of the Transvaal the badge was discarded and the members of the corps entered the Boer army as combatants. That is the story, and official reports appear to confirm it beyond serious question. Such perfidy has seldom come to light. It is difficult to characterize it, and the shame and disgrace brought upon the United States is only exceeded by the blow dealt the Red Cross. Even if the act does not prove a calamity to humanity, the measure of the iniquity will be more than full.

Commercial Value of Copper

The fact that a single corporation in the United States used 8,000 tons of copper on new work last year, emphasizes the commercial importance of that metal. During the first decade of this century the world's output was only 91,000 tons; but from 1890 to 1900 the output was 3,643,000 tons, of which North America produced more than half. Although the demand during the last decade was six times as great as that from 1851 to 1860, the average price per ton has fallen from about \$550 to \$225. The value of copper manufactures of all kinds in the United States has increased from \$2,349,392 in 1890 to \$35,983,529 in 1899. During that time one-half of all the copper used in the world has been produced in the United States, as against one-third for the preceding decade. Very rich deposits of copper have recently been discovered in the Tanana district, near Prince William Sound, Alaska.

Progress of Missions

When this century began, the whole number of Christian converts in mission fields did not exceed 70,000. Twice that number are now added to mission churches every year, and today the total number of converts is about four millions, of whom a million and a half are in full communion. The Ecumenical Conference of Protestant Missions, which opened in New York last Saturday, for a ten days' session, brings to our land many of the men who, under God, have wrought this great work; but their faces are toward the future and not

toward the past. Statesmen, thinkers, students, philanthropists and business men looked on while the representatives of more than a hundred missionary societies felt the sympathy of the Christian world. Press and people are united in their efforts to give the deliberations of the Conference a widespread circulation and careful attention. The welfare and the progress of the world wait for the results of this great assembly.

Pan-American Conference

The first Pan-American Conference was not a success, and there has been considerable hesitancy in agreeing to send representatives to a second one. Within the past two weeks the representatives of the three Americas met in Washington and completed arrangements for a Conference to be held, probably, outside the limits of the United States. The President has sent a message to Congress recommending an appropriation of \$25,000 for the necessary expenses. A committee has been appointed by the various American republics to prepare a tentative program, and a majority of these governments have signified their acceptance of the invitation to take part in the Conference. This meeting will do much to disabuse the South American republics of the idea that the United States is disposed to adopt a strenuous policy in dealing with her American neighbors.

Spain's New Ships

Spain is turning her attention to acquiring a new merchant marine. During the Spanish-American war nearly all Spain's merchant vessels were captured or destroyed, as well as the greater part of her navy. Her revenues are increasing, her iron ore is advancing in price, and she has realized on her West Indian properties during the past few months. These increasing revenues have been largely invested in shipping. Last year she bought from England sixty-seven vessels, aggregating 116,459 tons. In addition to the purchase of these second-hand vessels she has placed orders for a considerable number of new ships to be built for her. Knowing the needs of those islands which were formerly hers, it is evident she will be a strong competitor for their foreign trade.

Business Men Oppose Cigarettes

Three large business firms and one railroad, in Chicago, have prohibited the use of cigarettes among their employees, and other firms are expected to follow their example. This is done because these employers believe that so much physical injury results from the excessive use of nicotine that they are not getting the service they have a right to expect. The present prohibition affects 1,100 employ-

ees, of whom 600 are boys under eighteen years old, who had been using cigarettes. One Chicago firm has asked twenty business houses to subscribe to a fund for a crusade against cigarette smoking in department stores and factories of that city. The employers say they prefer non-smokers because the use of tobacco befogs the memory, injures the nervous system, demoralizes the physical condition, and incidentally affects the honesty and standing of the persons in their employ. The Anti-Cigarette League are preparing to take advantage of this movement and will plan for a vigorous crusade against the cigarette throughout the United States.

Kentucky's Governors

The contest for gubernatorial authority in Kentucky has been carried to the United States Supreme Court on a writ of error from the Court of Appeals, and arguments will be heard on the 30th. There has been no Federal recognition beyond the instructions of the Postmaster General that mail addressed to "the Governor of Kentucky" is to be delivered to Gov. Taylor. Up to this time it is impossible to say whether an indictment has been lodged against Gov. Taylor for complicity in the murder of Goebel; but he is now in New York, and it seems to be understood that Gov. Roosevelt will not honor a requisition from Gov. Beckham. When the Legislature of Kentucky appropriated a reward of \$100,000 for the detection of the murderers of Goebel, it invited false witnesses to furnish a crop of rumors, hints and conjectures. The glib stories which have been told with such slight regard for consequences have produced a reaction in favor of Gov. Taylor. Even the most bitter partisans are unwilling to believe that he was so wickedly foolish as to enter into a conspiracy to procure the murder of his rival, and to discuss ways and means of assassination so openly as to reveal them to casual visitors and private soldiers.

Society of the Great Sword

During the last five months the Society of the Great Sword, or "The Boxers," has devastated about forty thousand square miles in the western Shantung and the neighboring parts of Pe-Chi-Li. Last Saturday some of the Boxers massacred a number of Chinese Catholic missionaries near Pao-Ting-Fu, in the province of Pe-Chi-Li, and threaten the destruction of every Christian missionary within their reach. Their chief victims up to this time have been the Roman Catholic missionaries, although one of the first to be killed was Rev. Sydney Brooks, a missionary of the Church of England. But for the treachery of the governor of Shantung this Society would have been suppressed long ago, but that official threw all his influence in their favor until he was deposed by the Peking authorities. It is claimed that the reactionary policy of the Empress Dowager has encouraged the revolt against her own authority and the flagrant violation of treaty obligations. No such extensive attacks upon foreigners have occurred in China for many years. The German gunboat *Itis* has arrived at Taku, and as the region infested by the Boxers is one in which the Germans enjoy special privileges, it is ex-

pected that Germany will take decisive action to put an end to the reign of terror.

St. Petersburg and Port Arthur

Russia's two great strategic points in the Far East are Port Arthur and Vladivostok. It has been reported that her garrisons there exceed 150,000 men. The utmost haste is apparent in the work of completing the railroad from Mookden to Vladivostok so as to connect Port Arthur with St. Petersburg. The Siberian Railroad, with the aid of the river route between Stretensk and Kharbarovsk on the Shilka, furnishes communication from St. Petersburg to the Pacific — the time required being nineteen days. It will be a year and a half before this gap in the railroad is completed, but Russia hopes to connect Port Arthur with Vladivostok during the next six months. This does not necessarily mean war, but it shows adequate preparation for all emergencies in that direction. The Chinese railroad from Tien Tsin to Nieu Chwang (348 miles) has been completed, and is said to be paying fourteen per cent.; with a promise of thirty per cent. when the entire line is opened.

Sanguinary Week in the Philippines

Authentic reports, for the most part official, show that during the past week more than a thousand of the Philippine insurgents have been killed, wounded, or taken prisoners. Of this number 378 were reported killed. The American loss was nine killed and sixteen wounded. In almost every province of Luzon the rebels have been aggressive. Gen. Pio Del Pilar's band has reappeared near San Miguel, and in a night attack on the garrison there he waged a brisk fight for three hours. Gen. Montenegro's command of 180 officers and men have been captured and their leader brought to Manila. On the island of Mindanao sharp encounters have taken place, but the insurgents were defeated with heavy losses. Lieut. Balch with a company of the 35th Infantry had a five hours' fight with 400 insurgents in the Nueva Caceres district, and twenty of the enemy were killed. Thirty-two Philippine ports have been opened for trade and customs officers appointed for them. The treasury receipts for the month of February amounted to \$426,099, and to this the customs contributed \$357,000. The Philippine Commission sailed from San Francisco on Tuesday of last week, and on its arrival in Manila will take control of the civil administration of affairs.

Converging on Wepener

The week's news from South Africa indicates no important development affecting the general result of the campaign. The British force at Wepener, to the south of Bloemfontein, is still threatened by the Boers, but relief is practically certain; several sharp engagements are reported, and there is a rumor that the Boers in that vicinity are trekking north, but the weather has been so bad that even they find transportation difficult. They still hold the Modder River waterworks, twenty-one miles east of Bloemfontein, but it is not believed that they contemplate making any general stand there.

New interest has been awakened in the north by the arrival of Gen. Carrington

at Beira on his way to Rhodesia, and the despatch of a small Boer force to intercept him on his way to the relief of Mafeking. It is a long distance from Beira to Mafeking in point of time. The railroad is open only to Umtali, a short distance from the Portuguese frontier, and thence the British must march 360 miles before they can reach rail transportation again. The Matabeles and Mashonas are not expected to do anything to retard the British advance, but their bitter hostility to the administration in Rhodesia will prompt them to keep the Boers informed of the movements of Gen. Carrington.

Meanwhile the main army of the British remains at Bloemfontein, and if reports of its lack of clothing and transportation facilities are to be trusted, it will be some time before it can advance. Winter is coming on, and the supply of winter clothing is arriving only in dribbles. That a whole brigade should be exposed without tents on the open veldt at this season of the year, is not flattering to the War Office, and is the occasion of severe comment throughout the British Empire.

London has been deeply stirred by the strictures Lord Roberts has made on the conduct of Generals Buller and Warren, and their recall is anticipated. Just why these criticisms should be published at this time is not apparent, but England has such sublime faith in Lord Roberts that it is almost impossible to create any sentiment against him, no matter what his course may be.

Events Worth Noting

The plague has broken out in Persia, near the Turkish frontier. There have been 195 deaths in three weeks.

By the act providing for civil government the spelling "Puerto Rico" is discarded, and "Porto Rico" substituted.

The Navy Department has chartered a steamer of 5,000 tons to carry wheat and food supplies, collected by charitable organizations, to the famine sufferers of India.

On account of dissensions in the Spanish cabinet, it has been recast, Senor Silvela remaining at the head with four members of the retiring cabinet.

The Chinese reformer, Leung Chi Tso, for whose capture the Empress Dowager has offered \$65,000, is about to visit the United States to study Western methods of government.

Queen Victoria is still in Dublin, and reviewed 10,000 troops there last Saturday in the presence of 200,000 persons. Intense enthusiasm prevailed. She has announced that she will not be able to visit Belfast, but will return to Windsor on Friday.

The President has appointed Charles H. Allen, Assistant Secretary of the Navy, to be Governor of Porto Rico. Mr. Allen sailed last Saturday for San Juan to assume his new duties. Mr. Frank W. Hackett of New Hampshire has been appointed Assistant Secretary of the Navy to take Gov. Allen's place.

The week between August 11 and 18 has been designated as Old Home Week in New Hampshire this year. The week beginning August 6 has been chosen for an Old Home Week for Maine, which State this year adopts the plan that proved so successful in New Hampshire last year.

Colorado suffered last week from a heavy snowstorm; trains were blocked from April 14 to 18, and much suffering was caused in the mining camps. The Colorado River rose rapidly.

ONLY THE LIVING CHRIST

ONLY the living Christ can give an Easter joy that will abide. When the Saviour was dying on the cross the darkened heavens and quaking earth gave token of sympathy with their suffering Lord. When Christ was risen, angels sat in the empty tomb to tell the joyful news. The dead came forth out of their graves to walk with the living in the city streets. The upper chamber became glorious with His presence, and tongues of fire and polyglot speech told the marvelous joy. The living Christ was the light of the tomb, the joy of the mournful upper chamber. Does the Christ joy remain? Having met Him as Mary did in the garden, is your heart still leaping with gladness and crying Rabboni? Do angel messengers and the witnessing Spirit exultant continue to tell that He is risen?

The living Christ is the essential life of the church — the heart, sending nourishing currents through all its channels; the brain, giving unity, harmony and direction to all its members, making it one body. When Christ died the disciples were scattered, dissevered members of a lifeless body. They were homeless fishermen — no longer disciples in a school divine of a divine Teacher. But when they saw the risen Christ they were reunited, drawn together, needing no call, waiting for no summons.

If the Gospel be but a record of history, an incident in ages of changing empire, it is but the winding-sheet of a buried mummy. If Christ be a living, present personality, then is He a vital power, attracting, impelling, energizing, unifying, directing. As on the resurrection morning the disciples were glad when they saw the Lord, so now the living Christ thrills the soul of every believer. Christ in you, the hope of glory, is the prophecy of endless joy and blessedness.

AFTER THE CONFERENCE

CONFERENCE week for the average Methodist minister is a very busy and sometimes a somewhat anxious period. It is especially so for those who have to move. It is quite an experience to start out, like Abraham of old, on a journey, not knowing whither one is going. But that is to a very considerable extent the case of each itinerant.

It ought to be said that, for the most part, the preachers go right cheerfully and with a good measure of faith and courage. Their loyalty to the polity of the church is something heroic, and in not a few instances sublime. We need not go outside of New England to find men worthy to walk beside the fathers. They are of the same make and mold as those who have gone before them.

Conference week is one of the shortest of all the year; it is soon over, and then the new pastorate opens. Of course, if a pastor has to move, he must vacate the parsonage as soon as possible, to make way for his successor. It is emphatically true that the sooner he can be settled in his new charge the more likely he is to have a pleasant and successful year. Business men enjoy a preacher who is prompt in all things, especially in getting at his work. It is a wise thing for the

moving preacher to appear in his new pulpit the next Sunday after Conference adjourns. "The King is dead; long live the King!" is the announcement by the herald of the departure of one monarch and the incoming of another. It is not well amid our frequent changes to spend very much time in tearful farewells and lingering partings. Get right down to business, is the word.

As soon as settled the new pastor should start out to find the people in their homes, shops, stores, and various places of business. If conditions are favorable, let a word of prayer be offered in every house when the first call is made. In this way a sure hold will be obtained on the hearts of the people.

Probably the grippe was never so prevalent or so fatal as during the past winter. In consequence, our revival work has been greatly hindered, especially in New England. What can be done? As soon as possible the preachers should go to work for the conversion of the unsaved. Every Sunday ought to witness an earnest effort to edify believers and win the unconverted. Do not wait and plan for an evangelist. Be your own evangelist. If pastoral duties are promptly and faithfully performed, and if pulpit ministrations are what they should be, the work will prosper and a spirit of revival will prevail. The heat of summer will soon be here, when less can be done; so it is incumbent upon all to make the most of May and June. God can save, and He will save, in any month of the year, and His work can be carried on without regard to the almanac. His word to every preacher is: "Behold now is the accepted time; behold now is the day of salvation." Now, now, now, is God's word to every toiler in the harvest-fields of earth. Brothers, let this be the grandest year of all your ministry! It may be. It depends upon yourselves whether or not it shall be.

PANICKY METHODISTS

IT seems to us that many good Methodists are in danger of falling into a panicky state of mind concerning heresy and heretics, owing to a lack of discrimination and historical knowledge. This is not a desirable condition of things; for, according to an ancient formula, truth emerges sooner from error than from confusion. Besides, experience shows very clearly that when panic cometh, then come folly and often abiding shame. First of all, then, we must discriminate.

One thing in which all Christians agree is that God has made a revelation of Himself in Christianity which is of supreme religious value. The gist of this revelation consists in the Christian thought of God, His nature, and His purposes concerning men. This thought is the essence of Christianity and the source of its value and power; and we should look upon a denial of this thought of God as an abandonment of Christianity.

But when we ask how this revelation was made, we find a difference among Christian scholars. A traditional view of long standing supposes it to have been made by the verbal dictation of a book which thus becomes the Word of God, for all parts of which the Holy Spirit is

responsible. But this, it must be observed, is not the revelation; it is only a theory as to the way in which the revelation was made. Belief in the essential truth of revelation is quite compatible with the rejection of this theory of its nature and method.

Now the progress of Christian scholarship has revealed the untenability of this traditional view of the method of revelation. The real method was not so simple. We now see it to have been a long historical and psychological process, in which the thought of God has slowly emerged from crude and unworthy conceptions, has deepened and broadened and become more spiritual under the guidance and inspiration of the Holy Spirit, until in the coming of the Divine Son we have God's supreme and final revelation of Himself, and of what He means for men. In place of the dictation of a book we have the historic evolution of a divine truth; instead of formal and verbal theological statements we have a great object lesson wrought out before the eyes of men.

Now a person who has been brought up on the notion of a dictated book is likely to become panicky and uncharitable unless he masters this distinction between the truth of revelation — that is, the system of Christian thought — and the method of revelation. But if he will observe the distinction and will look around, the panic will leave him. He will discover that the great majority of Christian scholars have abandoned the traditional view of the method of revelation, and also that they are as loyal to Christian truth and as active and effective in its presentation as any traditionalist.

Discrimination, then, is our first safeguard against theological panic. The second lies in a knowledge of the history of biblical thought.

It would take many volumes to describe the confusion and mischief and chicanery which have resulted from the notion that the Bible is a book verbally dictated by the Holy Spirit; and it would take as many more to describe the burden and distress of the Christian heart and conscience which have resulted from the same view. With this conception of an infallible book the Bible became a storehouse of information on all manner of subjects, scientific and practical, and texts abounded with which to refute and confound anything which the theologian disliked or was ignorant of. The Copernican astronomy was for a long time resisted with texts and "logical consequences" — to say nothing of violence. Joshua commanded the sun to stand still, and of course it must have been moving. The sun is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. As to the earth, its foundations are established forever that they cannot be moved. With such solid proof of the old astronomy as this, it is not surprising that Galileo's opponents denounced his "pretended discovery" as "casting suspicion on the doctrine of the Incarnation," as leading to "a denial of the Real Presence in the Eucharist," and as "vitiating the whole Christian plan of salvation." This sort of thing kept up for hundreds of years. After the facts became undeniable, it was still thought well to keep the unsafe and dangerous doctrines from the knowledge of students, and pro-

fessors were forbidden to state the facts revealed by the telescope.

The similar history in the case of geology is well known. It, too, was overwhelmed with texts and "logical consequences." It was an "infidel science," a "science falsely so-called;" and the "plan of salvation" was equally compromised thereby. Minor fatuities are numberless. The doctrine of the antipodes was also unscriptural and dangerous. The divine origin of the Hebrew vowel points was vital to faith. Interest on money was unpermissible. The statement of a geographer that the land of Palestine is in the main meagre, barren, and inhospitable, rather than flowing with milk and honey, "necessarily inculpated Moses, and grievously outraged the Holy Ghost." To question witchcraft was to doubt the Bible. The use of fanning mills was denounced as opposed to the text, "The wind bloweth where it listeth," and also as an alliance with the devil, who is "prince of the powers of the air." Lightning rods were quite infernal, and life insurance implied distrust of Divine Providence. These and a hundred other things were supposed to be unscriptural and un-Christian and sure to bring irreligion in their train.

But we have outgrown them all. The old texts still stand, but no one quotes them any longer. Indeed, it is only with difficulty that we can put ourselves into the mental attitude which such notions reveal. We succeed only as we happen upon some belated person who still insists that if any one disagrees with *his interpretation* of revelation, religion is overthrown. And none of the evils prophesied followed. We no longer go to the Bible for science or political economy, for permission to use lightning rods or anesthetics, for a theory of society or forms of government; but its religious value is greater than ever. The things which were to prove fatal proved blessings instead. There was no ground for the ancient panics and intimidations; and there is no ground for the modern ones.

And not only have we lost nothing of value in the changes which time has brought about, but the gains have been great. Christian thought and conscience experience great relief in the newer view of revelation and its method. The revealing movement finds its great significance in the truth toward which it tends. There is no longer any cause for distress at the crudities, misconceptions, immaturities, both religious and scientific, of the early stages. God began with men where they were and as they were. We are not surprised, therefore, to find echoes of earlier myths and legends, especially as we find them either passing away or else made the vehicle of a higher and more spiritual truth. The justification and true meaning of the revealing movement must be found in its culmination in the Son by whom at last the Father speaks. The revelation is not by a dictated book, but by a history and a divine life; and the apprehension of its value and conviction of its truth are to be gained not by a study of abstract "evidences," but only by entering into the life of discipleship.

A humorous feature of the panicky state referred to is its somewhat belated character. The newer conception of the method of revelation is no more a question among

scholars today than the Copernican astronomy. We confess to a feeling of mortification at the clamor in some quarters, as suggesting that Methodist scholars have only just heard that progress has been making in Biblical studies in the last generation. Perhaps when the General Conference is past and the elections are over, there will be a measure of relief.

One's Predecessor

THE measure of a preacher's heart and soul is revealed by the way he treats his predecessor. A man with a noble and generous nature will seek to know and praise all the good qualities and work of the one who has gone before him. The shriveled, suspicious, jealous nature will look with unfriendly criticism on the brother's work whose place he is called to fill. It will not be strange if he begins with the parsonage, very likely suggesting that there was lack of neatness on the part of the family that has just moved out, forgetting that it is quite impossible for a house to look as well when things are in a state of transition as when they are settled. Then how very unfortunate it will be if the new pastor finds a picket off the fence, or a shingle or clapboard loose, or a lack of fresh paint, and begins to lay blame at the door of his predecessor. Would it not be far better to wait a while, and in due time, without reflecting on anybody, secure the needed repairs? The repairs should indeed be made, but the world will not come to an end if they are not attended to the first six weeks of the new year. Then suppose the new man finds an order of service which is quite different from what he introduced and used in his last charge; why should he with a flourish of trumpets throw aside the established order and set up his own? Some churches have been greatly disturbed by such a movement. Why not wait and consult the official board?

One of the very wisest things that can be done to insure a happy and successful pastorate is to speak well of one's predecessor. It is quite possible that he was not altogether perfect in the pulpit or in his pastoral work; in fact, it is probable that he left undone many things that he ought to have done, and did many things that he might well have left undone. That indeed is very likely the case with the most exalted types of earthly and human perfection. At the same time there were excellent traits about the man. It is a very sorry specimen of a preacher who has not some good traits. Therefore seek for his good qualities, characteristics and acts, and speak always in the kindest terms of him and of his ways and works; and it by chance one here and there is inclined to speak in depreciation of him, it will always be the right thing to politely decline to listen to the conversation. Turn the tide and drift of the talk. There were some at Corinth who did not like Cephas, and some who did not like Apollos, but Paul would not encourage the fault-finding element. Why not ask the fault-finders of these modern days if they attend the Sunday-school, the week-day prayer-meeting, and the class-meeting; and if they take ZION'S HERALD, and contribute to all the benevolent collections? Then it would be in order to recommend all these vital interests, and very likely great improvement would come to the fault-finders.

It is unquestionably true that a preacher's success to a very considerable extent depends upon the treatment he accords to his predecessor; and we are certain that if these few simple suggestions are acted upon, it will be of great benefit to not a few

who may be led to read them. Casting aside every weight and every besetting sin, why not enter this year's race with a fixed purpose to achieve a measure of success hitherto unknown?

Seating the Provisional Delegates

PRESIDENT WARREN of Boston University writes:—

Many persons seem greatly puzzled to know by what form of action the provisionally elected lay delegates can be legally seated after the General Conference shall have completed and confirmed the constitutional amendment providing for equal lay and ministerial representation. How would the following form of procedure meet the case? It seems to me that the adoption of such a paper would effect the desired end in a manner wholly regular and incontestably legal:—

Part I—Preliminary Judicial Action

WHEREAS, by the ordinance creating the Delegated General Conference of the Methodist Episcopal Church all powers of legislation not reserved to the Annual Conferences or to the Annual Conferences in concurrence with the General Conference were conferred upon said Delegated General Conference; and

WHEREAS, by the constitutional amendment of 1882 the powers of the General Conference in constitutional legislation were further enlarged, while those of the Annual Conferences were transferred to the members thereof collectively taken; and

WHEREAS, the authority to determine the date when an accomplished constitutional amendment shall go into effect is nowhere reserved, either to the members of the Annual Conferences taken collectively, or to them in concurrence with the General Conference; therefore,

Resolved, That the General Conference, acting in its supreme judicial capacity, hereby declares its judgment that, in the absence of any time determination in the now completed constitutional provision for equal lay and ministerial representation, it is not unlawful or improper for the General Conference, with the purpose of furthering the ends for which the new provision was enacted, to select the earliest of practicable dates for giving effect to the same and to determine said date by a formal legislative act.

Part II—Legislative Action

Resolved, That, acting in its legislative capacity, the General Conference hereby fixes this second day of May, Anno Domini 1900, as the time for giving effect to the new constitutional amendment, and it hereby authorizes the seating of all provisionally elected lay delegates whose credentials meet the requirements of the law as these are applied to the already seated lay delegates.

PERSONALS

—Rev. Dr. William McDonald attended the session of the East Maine Conference at Belfast last week.

—Miss Pauline J. Walden is in New York attending the Ecumenical Missionary Conference as a delegate.

—The election of Rev. Dr. John Lanahan for the twelfth time to the General Conference is a most remarkable record, but a deserved tribute from his brethren.

—President Carman, having been appointed fraternal delegate from the Methodist Church of Canada to the Wesleyan churches in Great Britain, recently sailed for Europe from New York.

—Rev. A. H. Herrick, who reported the recent session of the New England Conference, desires to say in this column that (of course, entirely unintentionally) he omitted to record the fact that Rev. Dr. C. M. Melden, president of Clark University, Atlanta, Ga., was present at the Conference for a day or two, and made an admirable address concerning his work. Dr. Melden's presence was a pleasure to former associates

in the Conference, and his address was clear-cut and convincing.

— Bishop Ninde has returned from South America.

— Rev. Dr. S. F. Heustis, of Halifax, Nova Scotia, called at this office last week on his way to attend the Ecumenical Missionary Conference as a delegate.

— Rev. C. H. Buck, D. D., of Bristol, Conn., has contributed \$1,000 to Wesleyan University toward the Twentieth Century Fund. Dr. Buck is an alumnus of that institution and a delegate to the General Conference.

— Rev. Walter Ela, of Pascoag, R. I., writes: "Four members of the Pascoag church died last Conference year, and their united ages were 336 years, averaging 84 years each. Do you know of an equal to that record?"

— A report appears in the daily press to the effect that Bishop Thoburn, when he arrived at Kingston, Ohio, had so severe a recurrence of his illness that medical aid was summoned. We trust that the statement is exaggerated.

— Rev. C. H. Smith, of Thames St. Church, Newport, R. I., furnishes a good practical illustration of the way to begin a new pastorate. He writes: "On my first Sunday here, I secured eleven short-term subscriptions to ZION'S HERALD and expect to get more."

— We are pained to announce that Mrs. Florence Norton Hood, wife of Rev. W. Lenoir Hood, of Pawtucket, R. I., and daughter of Mr. and Mrs. S. Hawes Norton, of Cottage City, died April 14. She leaves two children. A fitting memoir of this excellent woman will soon appear.

— Dr. and Mrs. E. W. Parker, of India, are receiving a hearty and affectionate welcome among their many friends in Vermont. A rare work have these saints been permitted to do during forty unusually fruitful years in India. And yet they feel that they have but just begun their life work.

— The Epworth League of Sandwich observed the 80th birthday of Mrs. John S. Fish, of that place, by a surprise party, leaving behind substantial tokens of their regard and esteem. Mrs. Fish is the widow of Rev. J. S. Fish, for over thirty years a local itinerant of the New England Southern Conference.

— The Baccalaureate sermon in connection with the Commencement anniversaries at Gammon Theological Seminary, Atlanta, was delivered, April 22, by Rev. L. T. Townsend, D. D. The lectures which Dr. Townsend has been giving during the winter before the students of that institution have attracted wide and very favorable notice.

— The *Christian Register* of last week observes: "Oliver Wendell Holmes held a pew in the gallery of King's Chapel. When the choir sang, he turned and looked steadily at them. When the minister claimed his attention, he looked steadily at him. His demeanor never suggested the question whether he might not seek the church as a good place to make plans and enjoy his own meditations."

— Few are the men who have more deeply impressed themselves for good upon their brethren and the churches than Rev. G. W. Norris of the New Hampshire Conference, who took a supernumerary relation on account of ill health, at the recent session, after fifteen years of consecutive work as presiding elder. With tender sympathies and prodigal generosity he has shared the burden of every minister and every church, and literally gave away all that he had. The Conference reciprocated at its recent

session by presenting him a purse of nearly two hundred dollars.

— A telegram, from Rev. J. D. Beeman, of South Royalton, Vt., as we go to press, brings the sad intelligence: "Mrs. Beeman passed peacefully away on Saturday evening. Died suddenly of heart failure. It is both sad and sudden. 'In perfect trust.'"

— Rev. George H. Wright, of Derby, Vt., is bereaved by the death of his mother. He writes, April 21: "My mother gently fell asleep in Jesus, at eight minutes of 6 o'clock this morning, after ten days' illness with pneumonia and several years of feeble health. She trusted in Jesus, and rests in Him."

— A quiet and very beautiful wedding occurred at "The Ilkley," Huntington Avenue, this city, Wednesday, April 18, when Miss Elizabeth W. Husted, daughter of Richard W. Husted, Esq., of Boston, was married to Mr. Andrew Parker, a banker of Washington, D. C. The ceremony was performed by Rev. W. T. Worth, of Auburn-dale. After a brief wedding trip the happy couple will reside in Washington.

— Rev. J. W. Butler, D. D., of Mexico, has been spending some days at Newton Centre with his mother and sister—his first visit since the death of his revered father, Dr. William Butler. His addresses at several of our Annual Conferences and at Branch meetings of the W. F. M. S. have been highly appreciated. He is now in New York attending the Ecumenical Missionary Conference and will go thence to the General Conference at Chicago.

— Rev. Justus H. Nelson arrived in New York by S. S. "Hubert," from Para, Brazil, April 18—his second vacation in twenty years. He expects to spend six weeks in the United States, visiting his wife and children at Stoughton, and other friends in the West, as well as the Ecumenical Missionary Conference and General Conference, and intends to be back in Para at work by June 30. His address while in the United States is Stoughton, Mass.

— Some of the unique advantages of our economy are seen in the following facts: Bishop Thoburn, while in Manila, ordained Nicholas Zamora, a native Filipino, admitted him to the Southwest Kansas Conference, elected him to deacon's orders and transferred him to Malaysia Mission Conference. Mr. Zamora joined the Methodist Episcopal Church in Manila about nine months ago. He served six months' probation and was received into full membership. He is now pastor of a native work with five hundred followers, and is supported by the natives.

— We are greatly shocked and grieved to receive the following painful intelligence from Rev. George H. Clarke, dated Winthrop, April 19: "My son, George Crowell Clarke, a junior in the State College at Amherst, died yesterday of malignant diphtheria. He came home to help pack and move to my new appointment in Lowell, was taken ill Sunday, and died in three days. I am bewildered at this sudden and mysterious event. But my trust is in God, and I know all will be well. George was converted at eight years of age and was ready for heaven, but we hoped to have him remain with us for many years. How comforting in these dark hours are the promises of God's Word!"

— Mrs. Abbie Elнора Booth, daughter of the late Rev. Albert Gould, of the New England Conference, died very suddenly at her home in Chicopee, on the night of April 16. The preceding evening (April 15) she had attended an Easter concert at the Methodist Church. She was in the flush of early womanhood, and her unexpected decease is a deep affliction to her husband, sisters

(Mrs. Hopkins, of North Adams, and Mrs. Francis Norton, of Chicopee), and widowed mother. The sympathy of a wide circle of friends goes out to all of these. The funeral services were held on Thursday, April 19, in charge of Rev. A. H. Herrick, of Chicopee Falls, assisted by Rev. W. A. Wood, of Chicopee, the newly-arrived pastor. The burial was on Friday, in Winchendon.

— Rev. C. A. Littlefield preached the anniversary sermon before the united churches of Portsmouth, N. H., on Good Friday evening. It is a historic custom of many years' standing in that city to have such a union service. The music is the finest Passiontide music that can be produced. The service was held in the old historic North Congregational Church. The subject of the sermon was, "The Spirit of Sacrifice."

— Mrs. Eliza Anne Dunham, wife of Rev. H. C. Dunham, died in Winthrop, April 19, aged 80 years. She was a native of Plymouth, and was converted at Eastham Camp-meeting at the age of eighteen. She was married to Mr. Dunham in 1844, and entered at once upon the toils and sacrifices of the itinerancy. Mr. Dunham retired from active work in 1864 on account of broken health and has since resided in Winthrop. Of late years Mrs. Dunham's health has been infirm, and her last sickness was long and severe, but was borne with Christian patience and fortitude. She passed away peacefully and triumphantly. Her aged and infirm husband deeply feels his loss.

— Miss Melintha A. Nichols, of Somerville, who was for several years in charge of the Depot of Supplies of the New England Branch of the W. F. M. S., died, Monday morning, at 8.30. For nearly four years she has been confined to her couch, and has been a great sufferer. She was a young woman of unusual ability, and from her childhood had been greatly interested in the work of the Woman's Foreign Missionary Society. Her illness did not keep her from loving service for the Master, and by correspondence and personal appeals to the friends who visited her she sought to lead them nearer to her Lord. Her patience has been remarkable and the influence of her beautiful life will live forever.

BRIEFLETS

It is never very hard to get out of a rut. The hard thing is to keep out of it.

The secret of successful achievement is not merely to get one's work done, but to do that work better than it was ever done before.

If ministers would have their people become familiar with the General Conference, to convene in Chicago in May, they should induce them to subscribe for ZION'S HERALD under the special offer of four months for fifty cents.

"Twigs from a Wisconsin Forest" is an illustrated and informational pamphlet prepared by Rev. John W. Eltzholtz, pastor of the Methodist Church of Oconto, Wis. The editor of the pamphlet is an alumnus of the Boston University School of Theology. While attending the school he was engaged in slum-work, for some time supplying an Episcopal mission chapel in Hyde Park.

Dr. S. F. Upham, of Drew Theological Seminary, is reported to have uttered this characteristically sane judgment at the New York Preachers' Meeting: "Methodism is a part of the church catholic. It is a church, not a society. As a society we might legislate that ministers should wear red clothes

or blue ones, or do any other uncalled-for thing, but as a church we have no right to make laws any farther than are warranted by the teachings of Jesus Christ."

There is yet time to secure a large number of new subscribers on our offer of four months for fifty cents.

The many friends of Dr. and Mrs. Henry Lummis, of Lawrence University, Appleton, Wis., will be pained to learn that their son, Harry Lummis, died recently in Los Angeles, California, aged 32 years. He went to Los Angeles in search of health four years ago, where he made many friends who mourn his early departure. He was a graduate of Lawrence University, a fine scholar and a gifted writer. During his illness music and art were his principal recreations. For him the grave had no terrors, death had no sting.

The greatest benefactors of Boston University have very naturally been Bostonians. The city has had a just pride in the influence and growth of the institution. Within a year residents of the city or adjacent communities have given or bequeathed to it nearly ninety thousand dollars, of which, however, fifty thousand is subject to an annuity. This is very encouraging, for so costly are the new methods and appliances in advanced education that the institution cannot keep step with others of like rank and keep out of debt without receiving additional resources, averaging one hundred thousand dollars a year for the next ten years.

The ministerial delegates to the General Conference elected by the Maine Conference are—Revs. E. O. Thayer, D. B. Holt; reserves, G. D. Lindsay, C. F. Parsons. The lay delegates are—John H. Fuller, Ira S. Locke; reserve, W. H. H. McAllister.

The ministerial delegates elected by the East Maine Conference are—Revs. W. W. Ogier, E. H. Boynton; reserves, I. H. W. Wharff, H. E. Foss. The lay delegates are—A. W. Harris, W. H. Nichols; reserves, V. C. Plummer, F. H. Nickerson.

In response to the request of several prominent members of the New England Southern Conference, we publish the resolution finally passed when the subject of the report on temperance was under consideration at the recent session of that Conference:—

Resolved, 3. That we approve the advanced position recently taken by ZION'S HERALD on the subject of prohibition, and urge that more of its space be given to the various phases of the temperance reform.

There is no one of the thousand churches in our patronizing Conferences in which a goodly number of new subscribers cannot be secured under the offer of four months for fifty cents.

In the *Christian City* for April, that excellent monthly edited by Rev. Dr. F. M. North of New York, there is a comprehensive and suggestive paper from the pen of Rev. C. A. Littlefield, entitled, "A Problem that Must be Solved," in which he describes the great work carried on among the boys and girls at Walnut St. Church, Chelsea.

That is an amazing record of donations for educational and philanthropic purposes of over \$82,000,000 during the year 1899, recently summarized in the *New York Times*. It is noticeable that of this vast sum only \$2,000,000 were given to Catholic institutions, and one-half of this latter sum

to a Jesuit institution in New Orleans. The record does not include gifts of sums less than \$5,000, nor any amount given for specially denominational purposes by churches or private individuals. Were these included, it is estimated that the sum total would be increased by at least \$5,000,000. Carnegie's gifts and pledges for the year amount to \$5,000,000.

We note that in the redistribution of labor for the coming year in the New England Conference, no less than 103 pastors (including supplies) are entering on their first year at a new station; 60 are beginning the second year, 43 the third, 15 the fourth, and 9 the fifth. This is about the way it has run for several years past. There is no increase in the number of four-year and five-year pastorates. There continue to be one hundred or more who are on the first year. We deplore the restlessness which this indicates. The itinerancy is a good thing, but it is quite easy to have too much of it. The great loss from these too frequent movements ought to be lessened, and a more settled state of things be brought about. How can it be done?

Apropos of the above facts and the natural reflections upon them, comes an article by Henry J. Barrymore in the April *Forum* on "The Paradoxical Profession," by which he means the ministry of the Gospel—which contains some things worth thinking about. He says, for instance: "Few men ever receive a unanimous call. The usual thing is to begin a pastorate in spite of opposition, and to continue it in spite of complaint—which he thinks not an inspiring condition for the superintendence of a parish, however acceptable and interesting for a political administration. 'The ministerial wage market,' he thinks, 'is monstrously overcrowded. It is time we should begin to hear something of the divine call not to preach. Let the clergy thin themselves out. The various denominations ought to raise their requirements of admission to their priesthood. It has been a fatal error of the church that it has rendered a clergyman's labor one of the cheapest of all known commodities.' Doubtless if the quality were better and the quantity not so very great, parishes would keep their preachers a longer time.

Even one's unknown possibility is worth living for, however far we may seem to be from realizing it yet.

ECUMENICAL MISSIONARY CONFERENCE OPENS

ON Saturday this great Missionary Conference, now in progress, was opened. Three thousand delegates, many of whom were already present, with a notable throng of visitors and the local audience, crowded Carnegie Hall. The presence of President McKinley, ex-President Harrison, Gov. Roosevelt, and many other distinguished persons, on the platform and participating in the opening ceremonies, gave prestige to the cause and the occasion. Ex-President Harrison made a masterly address. It is doubted if there is an American who can equal him on great occasions. He grasps the salient points and goes to the core of his subject, expressing himself with classic force and beauty. He reminds one of Charles Sumner, only he is free from Sumner's ponderous style. Here are some of his best sentences:—

"We shall have the arithmetic of missions, the muster roll, the book increase, the paymasters' accounts—some will need these. We shall have before us some veterans from the mission outposts—men and women who have exhibited in

their work an unsurpassed steadfastness and heroism; whose courage has been subjected to the strain of time. They have been beleaguered; they have known the weariness of those who look for succor. From them we shall hear what the Gospel has done for tribes and lands; and, best of all, what it has done for the individual man and woman.

"The highest conception that has ever entered the mind of man is that of God and the father of all men—the one blood—the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him asleep, bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a King, 'not to be ministered unto, but to minister.' The rough winds fanned His sleep; He drank of the mountain brook, and made not the water wine for Himself; would not use His power to stay His own hunger, but had compassion on the multitude. He called them He had bought with a great price no more servants, but friends. He entered the bloody arena alone, and dying broke all chains and brought life and immortality to light.

"Here is the perfect altruism; here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks and bonds—these are rare when men are weighed. Where else is there a scale so true? Where a brotherhood so wide and perfect? Labor is made noble—the King credits the smallest service. His values are relative; He takes account of the per cent. when tribute is brought into His treasury. No coin of love is base or small to him. The widow's mite He sets in His crown. Life is sweetened; the poor man becomes of account. Where else is found a philosophy of life so sweet and adaptable—a philosophy of death so comforting?"

And he closed with this interesting, fitting and very forceful illustration:—

"During the Atlanta campaign of our civil war the marching and fighting had been largely in the brush. Sometimes in an advance the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith. But one day the advancing army broke suddenly from the brush into a savanna—a long, narrow, natural meadow—and the army was revealed. From the centre, far to the right and left, the distinctive corps, division, brigade and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line and every soldier tightened his grip upon his rifle and quickened his step. What the savanna did for that army, this World's Conference of Missions should do for the Church."

President McKinley received an ovation when he was introduced, and made an impressive address. Here are his best sentences:—

"The story of Christian missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of man, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind.

"The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. 'Away with the word in such a view and with such a thought,' says David Livingstone. 'It is emphatically no sacrifice, say rather it is a privilege.'"

Leading pulpits in New York and Brooklyn were occupied on Sunday by veteran missionaries.

TRANSFORMED

JOSEPHINE RAND.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." — ROMANS 12: 2.

Like as the waters of a placid lake
Reflect the sky,
So that each passing cloud looks up to greet
The passer-by,
So would my soul a spotless mirror be
Wherein my fellow-men my Lord shall
see.

So let my will be yielded to His will,
Nor e'er rebel;
That I may know, and do, and yet be still;
My life-song tell
That, gazing on His face, I grow to this —
From glory unto glory, bliss to bliss.

And let those Eyes that compass every
thought
So light my heart,
That every shadow of this evil world
Shall swift depart;
And in its silent depths may His dear
face,
Reflected, show the beauties of His grace.

From strength to strength, to unknown
power still,
So let me go;
Renewed, like eagle, for yet higher flight
Which saints shall know.
Life hid with Christ in God, His life in
me;
When He appears, may I His likeness
be!

WHY NOT REJOICE MORE?

REV. THEODORE L. CUYLER, D. D.

EVERY child of God may well rejoice because he has such a Father in heaven. "I have set the Lord always before me; therefore my heart is glad, and my glory rejoiceth." "In His presence is fulness of joy." This refers to the experiences of the present life, and then up at His right hand will be the "pleasures forevermore." It is a bad heart that skulks away from a loving Father in sullen distrust and dread. Then, too, what joy is kindled in our souls when we are brought into full reconciliation with God, through the atoning love and mediation of Jesus Christ! The returning prodigal's heart thrills under every kiss of his forgiving Father.

"Earth has a joy unknown in heaven,
The new-born peace of sins forgiven.
Tears of such pure and deep delight,
Ye angels, never dimmed yoursight."

The assurance of a full salvation is enough to keep our hearts aglow. "I give unto you eternal life," says our omnipotent Saviour; "ye shall never perish, neither shall any man pluck you out of my hand." All things work together for good if we love God. Even sharp pruning may make us yield richer clusters of spiritual fruit, if we will let God have His way. And when the discipline and conflicts of this earthly school-life are ended, we look upward, and see that "our names are written in heaven."

All these joys our loving God provides for us, and offers them to us. We cannot create canary birds; but we can provide cages for them, and fill our rooms with their music. Even so we cannot create the rich gifts which Jesus offers; but they are ours if we furnish heart-room for them.

Now, with all these pure and substan-

tial joys within our reach, it is a sin and shame for a genuine Christian to be wretched. Is not disobedience to God a sin? He commands us to rejoice. No duty is more clear. "Rejoice in the Lord always, and again I say rejoice!" "The joy of the Lord is your strength." You can fill your soul with inspiring thoughts and with memories of mercies; you can occupy your soul with plans of doing good to others and with acts of obedience to the inward voice of Christ, such as will kindle your soul into a glow. A noble woman of my acquaintance makes rainbows on the cloud of her widowhood by ministrations of mercy to the poor and the destitute.

There is a "godly sorrow" over our shortcomings, and over the woes and wrongs of others that every Christian ought to feel; but such sorrow must never be allowed to drown out the deep, abounding joy of the Lord down in the very core of our souls. There is a gulf-stream of God-given joy that ought to send its warm current through the wintriest waves of trials and adversities.

The coal-beds are solidified sunshine. The love of Jesus streaming down into your soul makes the central heat; that heat generates spiritual power. So doth the joy of Jesus become your perennial strength. A doubting, ague-smitten Christian cannot do much but shake. A back-sliding Christian is on his road to a cell in the castle of Giant Despair. But "he who is nearest to Christ is nearest to the fire," and the contact keeps the heart aglow. Why not rejoice more? Count up your golden mercies, count up your opportunities to do good, count up your exceeding great and precious promises, count up your joys of heirship to an incorruptible inheritance, and then march on the road heavenward shouting!

SOME HERMITS OF THE MARSH

JAMES BUCKHAM.

RETURNING home from a long April walk, the other day, I heard, as I was plodding across a willow-bordered causeway that crossed a marsh, a sound like one pumping water from a well with an old-fashioned, wheezy, wooden pump. There was no house in sight anywhere, and the marsh was wide and deserted, yet I instinctively looked in the direction of the sound, half expecting to see some bare-armed country girl pumping a pitcherful of water for the supper-table, or a thirsty farm laborer, with one hand over the nozzle of the pump-spout, bending down to drink the cool stream that spurted from his fingers. But in a moment I knew that the deceptive sound I had heard was made by the bittern, or "stake-driver," a large, shy, ungainly bird of the wader family, that tenants remote marshes, and seldom shows itself in the open or upon the wing unless startled from its muddy retreat by the gunner or the mower on the marsh. When thus alarmed, it rises awkwardly and heavily, craning its neck in all directions, and uttering a hoarse, croaking note. The bird is a powerful flyer, however, when once fairly on the wing. It often rises to a considerable height, and flies a long distance before again settling in the marsh.

The odd, far-sounding note of the bittern, when undisturbed, has been variously

likened by writers on ornithology to the driving of a stake into moist, soft ground — as the common name of the bird indicates — to the hollow coughing of an old wooden pump, and to the rattling stroke of a pair of loose "pin-oars" on a scow. Like all bird-sounds, the note represents different things to different ears, and is hard to describe with exactness. It resembles in a general way all three of the sounds to which it is commonly likened, and yet it has a cadence and quality and character of its own that are quite distinct from any of them. To me, it always suggests the sound of the old pump back of my uncle's house in the country, where I used to spend all my vacations as a boy. The first hollow, guttural *a-unk, a-unk*, fairly makes me thirsty, and my fingers itch for the rusted tin dipper that used to convey such nectar to my parched lips.

Comparatively little is really known, as yet, of the habits of what might be called our "hermit-birds," like the bittern, the rail, the mud-hen, the Wilson's snipe, the woodcock, and the whippoorwill. Most people, I imagine, even those who are fond of bird-study, would have to confess that they have never seen all of these comparatively common birds, alive, in their native haunts. Some, I am quite sure, would have to admit that they have never seen one of them. Even professional ornithologists have found difficulty in collecting what scientific data they have concerning these bird-hermits. There is much still to be learned about them, so that the study of their habits, when possible, is full of fresh interest and stimulus.

I wonder if any bird-student who reads this paper has ever tried to "stalk" a bittern in a marsh, while it was uttering its peculiar, booming cry. It is a more delicate and difficult piece of business by far than stalking a drumming ruffed grouse in the woods. You must go very slowly and noiselessly, advancing only when the bird is engaged in the all-engrossing task of "disgorging" its deep-drawn, laborious note, for the "stake-driver" has a sharp eye as well as a keen ear, and a neck sufficiently long to enable him to peer over the top of the marsh-grass. But, if you have patience and caution, you may at length trace him to the spot where he stands in the long swamp-grass beside some shallow ditch or muddy pool, watching for tiny frogs, tadpoles, or the fry of fresh-water fish. Here he will feed all day long, unless disturbed, uttering occasionally his gulping *a-unk, a-unk*, with a visible effort, as if vomiting it up. Were it not for that advertisement of his presence, you might live all summer near the edge of a swamp, and never suspect that there was such a bird in it.

The rail, another marsh-dweller, is still more of a hermit and hider than the bittern, because he is not only a skulker, but an entirely silent bird as well. You may come upon him, suddenly, while pushing through the sedgy border of some fresh-water pond. He will jump up within a few feet of you, absolutely noiselessly, without report of voice or wing, and drift slowly along over the tops of the reeds like a dead leaf. Then he will drop down again, with comical suddenness, and vanish from sight. His appearance is altogether ghost-like and eerie. When the reeds have swallowed him up once more

you almost question whether your senses have not deceived you — whether you have not seen a shadow instead of a bird. Yet the rail is very common on our marshes, especially during the summer. He arrives late in the spring, breeds with us, and then returns southward quite early in the fall. A squat little figure is his, with the legs set well back, like those of all the waders. He has an enormous foot, in proportion to the size of his body, the long, spreading toes acting as a kind of mud-shoe to bear him up and enable him to run swiftly over the soft slime in which he seeks his food. His coloring is rather pretty, or would be, if its variegated shades — greenish brown above, and ashy blue with white markings beneath — were more pronounced and less blurred. In size the rail is a little smaller than a robin, but being bob-tailed and having less spread of wing, it appears considerably smaller when in flight.

The mud-hen is a cousin of the rail, and the habits and general appearance of the two birds are much alike, though the mud-hen is four or five times the larger. The mud-hen, with its bluish-black plumage and thick-set head and neck, reminds one of the common crow, except that its posterior anatomy is that of a wader. It is about the size of a crow, and has a croaking note that is not unlike a suppressed caw. Often, when I have been rowing or paddling on some sluggish stream that winds through the marshes, I have seen the black, shadowy figure of the mud-hen appear and disappear around some grass-grown tussock on the border of the stream. It is a remarkably shy bird and a very swift runner. My dog has sometimes spied one of them in the marsh, swum ashore, and taken up its trail with puppyish eagerness, only to be outrun and easily evaded by the nimble mud-hen, so securely at home in the winding, watery avenues of its natural Venice.

The Wilson's snipe, or "jack-snipe," is another mysterious hermit of the marsh. A beautiful bird he is, too, somewhat resembling the woodcock in contour and plumage, but of slighter build. He arrives in our northern latitude about the latter part of April, commonly in flights of from a score to a hundred birds. The flock settles down in some large, fresh-water marsh, pairs off, and begins breeding about the middle of May. You would never suspect that there were some hundreds of this choice and highly prized game-bird in the marsh lying so silent under the midday sun. But if you had been on the edge of the marsh a little before sunrise, you might have heard, high in air, a most tender, sweet, minor note, now swelling loud, now dying away, like the distant sound of a shepherd's whistle in the Scotch mountains. This is the spring love-note of the male snipe. The bird utters it, lark-like, high in air, mounting upward with a spiral flight; and then when he has voiced the longing of his heart at the very gate of heaven, he drops down like an arrow to the side of his mate in the marsh. It is well worth a long walk before breakfast to hear this charming, delicate, evanescent love-note of our most idyllic swamp-hermit. It begins oftentimes in the gray dawn, before you can see the bird at all; and after the sun is fairly up you seldom hear it. The arrow-

like drop of the bird, from a height where he is a mere speck in the sky, is a beautiful sight. The beholder wonders how, after all his gyrations, he knows exactly where to drop in that wilderness of marsh to reach the side of his listening love.

If you have a pair of rubber boots and can endure the severe labor of wading about in the marsh, you may soon flush one or a pair of these snipe. They rise with a hoarse squeak, that suggests the sucking sound of a boot drawn quickly out of the mud, and dart away in swift, twisting flight — "corkscrew," the sportsmen call it — that is verily like "a streak of lightning in feathers." I have seen one of them dodge a hawk in this way, until the fierce bird of prey gave up the chase in despair. Gunners are often foiled by the quick, irregular flight of the snipe, and find it the hardest of all game-birds to bring to bag.

The plumage of the snipe is a beautifully mottled gray and brown, the under parts several shades lighter than the upper. It is a noticeably graceful bird in form and action, and by far the most attractive of all the hermits of the marsh. With the first frosts in the fall the Wilson's snipe starts once more upon its semi-yearly pilgrimage, journeying toward the far south by easy stages, and running as best it can the gauntlet of fire that meets it all along the route.

Atlantic, Mass.

THE BOSTON OCTOPUS

BISHOP W. F. MALLALIEU.

THE ancient writers, Pontoppidan and Olaus Magnus, gave us some wonderful accounts of sea monsters known by the name of Octopus. These somewhat fabulous tales remind us of the annual stories about sea serpents that are said to be seen off Cape Ann and other popular sea-side resorts.

It may be that there is more of reality in these accounts than one might at first suppose. At least it has come to pass that the octopus stands at the present time for a most formidable enemy. It enwraps the luckless sailor who falls from the yard arm into the all-devouring sea and drags him down to a most horrible death. It reaches out one of its strong prehensile arms and lays hold of a boat in which are a dozen or more stalwart oarsmen, and in spite of all their efforts both boat and men are suddenly submerged. It even ventures to attack vessels of considerable size, clutches yards and sails and men, and threatens imminent destruction. Hence it comes about that the name "octopus" is given to the great modern monopolies that crush out the individual enterprise of the many for the aggrandizement of the few. Hence the Standard Oil Company is called an octopus, and the same name is also applied to the sugar trust and other vast combinations.

But allowing all the fabulous tales of the strange sea monster to be true, allowing that the great business trusts of the present day work as much evil as their bitterest enemies claim, the awful fact remains true that the Boston octopus is worse than either or all of these combined. Meanwhile Christian Boston furnishes abundant and in not a few instances palatial quarters for its horrid octopus, and feeds it to satiety.

In the olden days the proud city of Athens in time of sore distress, as the only escape from the ravages of war, pestilence and famine, contracted to deliver up, once in every nine years, seven of her choicest youths and as many maidens to be taken away to Crete to be there devoured by the vile, insatiable Minotaur. No wonder that the vessel that bore them to their awful destination was always provided with black sails. No wonder that Athens wailed with bitter lamentations as the fateful craft swung to the breeze and sank below the horizon. No wonder that the time came when Theseus — dauntless, heroic soul — determined that he would kill the monster or die in the attempt. Success crowned his effort. The clue and sword supplied by Ariadne enabled him to succeed, and thenceforth Athens was free from the awful tribute.

The old Cretan Minotaur was bad enough, the terrible sacrifice once in nine years was cause of profoundest grief, though but fourteen lives were sacrificed, and all this was terminated at the third demand. But our Boston octopus is worse than a thousand Minotaurs, and we seem to have no Theseus, we seem to have no Ariadne, and the people of Boston are not smitten with grief; and her sons and daughters doomed to ignominious deaths go on garland-crowned as beasts were led to sacrifice.

Our Boston octopus is domiciled and protected by the law-makers on Beacon Hill, and they are the representatives of the people of the Christian Commonwealth of Massachusetts. We charge the octopus a million dollars in the way of license fees, and we sink ten millions of dollars every year as the result of the deadly work that is carried on among us. We fuss and bother ourselves about the problems of sociology and political economy, and look as wise as owls when we talk about the most indifferent subjects concerning which we are thoroughly ignorant, and fail to see that a dead loss of nine millions every year would, if saved, enable us to right a great many sociological wrongs and solve a good many economic problems.

If it were only a question of dollars, even though the dollars were counted by the tens of millions, we need not be especially disturbed; but it is a question of home and church and native land. The heart-rending fact is that the thousand places in Boston licensed for the sale of intoxicants means that there are at least a hundred and fifty thousand customers on whom these places depend for their support. It must take at least one hundred and fifty persons to maintain on the average each one of these sinks of perdition, these breathing-holes of hell. Out of these one hundred and fifty thousand customers there are at least fifty thousand drunkards; for last year alone there were about thirty thousand arrests for drunkenness in the city of Boston, and by no means were one-half the drunkards arrested. Then besides the fifty thousand drunkards there are the other hundred thousand customers who sooner or later will become drunkards.

If this were all it would be bad enough, but it is not all. These drunkards are fathers, husbands, brothers, sons; some of them indeed are mothers, wives, sisters, daughters. And there is not one in ten of these fifty thousand drunkards that does

not cause sorrow and suffering and shame and heart-ache and heart-break every day of life to more or less hapless, hopeless friends.

Good God! Can it be possible that these things are true of Boston? Yes, they are true, and the half is not yet told. The worst feature of the whole case is, there is neither sense nor conscience on the part of the people to see the awful wreckage on every hand. If dollars can be made in rents and business, the voice of the people — which voice is not the voice of God, but the voice of the devil — demands immunity for the rum traffic. It makes no difference how many hearts are broken and bleeding, how many homes are destroyed, how many immortal souls are doomed to death — the traffic must be licensed. And worst of all, the so-called Christian people, the so-called patriots, the so-called philanthropists of Boston, stand aloof and see the work of hell and the devil go on with a white-livered, cowardly, idiotic smile of indifference that must surprise Satan himself to witness. How long, O Lord, how long shall this condition of affairs be tolerated?

The most numerous and most severe sufferers are those of the Roman Catholic Church. Without a doubt, if the priesthood of this church would unite their forces with the forces of the Protestant churches, the traffic could be crushed to utter destruction. The calls of religion and of humanity would seem to demand the immediate active co-operation of all good people, whether in this church or that church or no church, for the eternal prohibition of a traffic that blasts and blights and curses all that is most precious in human life and society.

May God hasten the day when our Boston octopus, so long nursed and petted and pandered to by conscienceless politicians, shall be smitten with relentless vigor and implacable hate, and at length consigned to a grave from which there shall be no resurrection.

Auburndale, Mass.

A Valuable Bequest

The late William Goldthorp, of Jo Daviess County, Ill., made the Board of Education of the Methodist Episcopal Church his residuary legatee, using the following very interesting language in his will: "And it is my will that all the money paid over from my estate to said Board of Education shall be used in paying the expenses of poor young men who are or shall be studying for the Gospel ministry in said Methodist Episcopal Church, as I have known of many cases of great hardships where poor young men have had to educate themselves, and I make this bequest to said Board of Education in trust for the purpose of educating poor young men for the Gospel ministry, and direct that it shall be used for no other purpose."

Secretary McDowell has just returned from Galena, Ill., where he met the executors of Mr. Goldthorp's estate and received the money, notes, and deeds of property bequeathed to the Board of Education. The money amounted to \$17,465.91; the value of the notes and lands cannot be exactly determined, owing to the uncertainties of the market, but it is expected that the bequest will reach at least \$30,000, and possibly \$35,000. Dr. McDowell went on Friday last to Sioux Falls, S. Dak., and settled one item there worth \$6,500, in addition to the \$17,465.91 already named. Mr. Goldthorp was a native of Yorkshire, England, and was born April 5, 1812. He was converted at the age of fourteen, and was for seventy years a member of the Methodist Church. The executors, Hon. R. H. McClellan, of Galena, and the two sons of Mr. Goldthorp, Messrs. Thomas R. and Joseph G., have managed the estate with great care, and have done everything in their power to make the portion coming to the Board of Education as large as possible. The fund will be used for the establishment of the William Goldthorp Fund.

METHODIST SOCIAL UNION

At the meeting of the Union on Monday evening at the American House, Rev. C. W. Holden, of Dorchester, asked grace, and after the dinner Dr. Daniel Dorchester offered prayer. Music was very acceptably rendered by the University Male Quartet. Resolutions were adopted by the Union in memory of Dr. Reuben Greene, of Roxbury, for many years a member.

The Union had expected to hear an address by Prof. W. O. Atwater of Wesleyan University on the subject of the "Nutritive Value of Alcohol and its Relation to the Temperance Question." At the last moment he was called away, and Prof. H. W. Conn came in his place. His remarks were on the same subject, and were, in part, as follows:—

In the first place let me make it clear that in carrying on these experiments Prof. Atwater is in the employ of the United States Government, and not of Wesleyan University. Inasmuch as none of us are afraid of the truth, let us realize that these experiments are reliable so far as they go. They do not teach something new, for it has been recognized for at least a quarter of a century that in small quantities and under certain conditions alcohol can take the place of sugar or fats. So in the sense that it can under some conditions furnish fuel which shall keep the body in motion, it is a food. All chemists teach that it is sometimes a food and sometimes a poison. As a machine, to keep going, must have both fuel and repair of parts, so must the body. Yet most people understand by food that which will repair worn-out tissues. In this sense alcohol is not a food. Thus we must define food, if we will talk understandingly. Alcohol will not build up the body.

But whether alcohol is a food does not affect the temperance question, for the temperance question is dependent on the effects of alcohol on the physiological system, and is not a chemical question. The effects are four: that on the energy, which I have mentioned; that on the secretions, which are not known; that on the circulation, where in anything more than very small quantities it is very harmful; and that on the nerves. The whole life of man is bound up in the proper action of the nervous system. The effect of alcohol is here very injurious. It dulls the nerves, fevers the brain, and paralyzes by excessive use all but the respiratory organs. Its use in small quantities tends to large and then to larger, and this means ultimate ruin. This is the most gigantic evil which the human race has to combat in the present time. It leads to moral degradation and complete overthrow of the nervous system. This is the important teaching in the temperance question about alcohol. It is an extremely dangerous material and should be so labeled. Emphasize its danger to the nervous system and to society at large.

Prof. Conn then read an abstract of what Prof. Atwater would have said, if present. This, in brief, was:—

We are attempting to influence the public opinion of the future by the teaching of the youth of the present in the public school, in the Sunday-school, and from the pulpit. Unfortunately, much of what is taught in these places regarding the physiological action of alcohol differs materially from what is taught in the colleges, universities and medical schools, and by the leading physiologists. This disparity is a serious obstacle to temperance reform. Where the teaching in the name of science does not tally with the most reliable conclusions from scientific observation and experiment, where half truths are taught as truths, and doubtful theories as settled facts, where a rule of conduct is based on an unsound theory, there is the place to begin our work of reform.

The physiological action of alcohol is very complex, and physiologists naturally differ in regard to it. For instance, the question as to whether alcohol is a food or poison is much discussed. Some substances are clearly foods, some are clearly poisons, some act in both ways. How, then, shall we class alcohol? According to the views of leading physiologists of the world [from whom the speaker quoted quite largely], and using the words food and

poison in their common meaning, we may properly say that alcohol is either food or poison, or both, according to circumstances.

Food performs two chief functions: It builds and repairs body tissue and it yields energy in the form of heat to keep the body warm, and muscular or other form of energy for its work. Alcohol cannot build tissue, but it is burned in the body and does yield energy. It has an actual though limited nutritive value. It is not a complete, but a partial, food. On account of its action on the nerves, only small quantities can be taken without serious derangement. In large enough quantities it is poisonous. Used habitually and in excess it is a cause of physical, mental and moral ruin. One of the chief objections to its use is the danger that the user may be led to excess. But we cannot disguise the fact that many people use it in moderation and without visible harm, and that often, especially for elderly people and in sickness, it is very useful. To teach our youth that it is always or necessarily harmful is wrong, because it presents an unfounded theory as an attested fact and because it leads the trusting to believe what he will afterwards learn to be wrong. Still worse is it to teach that the use of alcohol in small quantities is demonstrated by scientific experiment and observation as always or necessarily injurious. This is positive untruth.

We may teach the child that as long as he is in good health and does not need alcohol for medicine, he is generally better off without it. This is true whether looked upon from a hygienic, economic or ethical point of view. Great as is the danger of alcohol to purse and health, the moral injury is incomparably worse, and its most terrible effect is its demoralization of character. Since it would be better for the community at large if there were less drinking, the children may be taught that their own personal influence will be stronger and better if it is on the side of temperance.

The general impression given by the present teaching is that science demonstrates that alcohol, even in moderate quantities, is always harmful and never useful. This is untrue. The object is to oppose an enormous evil and to teach our youth to resist that evil. The purpose is most worthy; the trouble is in the method. The evil being clearly defined, a doctrine is found to meet it, and evidence sought to sustain the doctrine. It is the old story of human dogma, repeated over and over again, in politics, in theology, and in morals. One essential for the success of true temperance reform is that what is taught as science shall be placed upon the basis of demonstrated fact. This means a change of base on the part of a great body of our most earnest temperance reformers, but that change is necessary. When we teach the children in the name of science, shall we not teach them the simple facts which science attests and which they can hereafter believe, rather than exaggerated theories, whose errors, when they learn them, will tend to undo the good we strive to do? In short, is not temperance advisable even in the teaching of temperance doctrine?

In speaking of the need of more rational temperance methods, the speaker urged that this is the time when people want facts and are influenced by them. What is wanted is that the great body of earnest, thoughtful people who practically decide the attitude of the community upon important questions, shall take a more decided stand for temperance. Many, whose natural sympathies and inclinations are with temperance reform, while they think much, say little and do less. They have not the fullest confidence in the temperance movement as now organized, and being conservative with their labor as with their money, they do not like to invest in enterprises resting upon a doubtful basis. The methods now employed are not entirely rational, being based too much upon emotion, too little upon reason. The appeal is too much on the material and too little on the ethical side, and the arguments on the material side are faulty. The hygienic part is not in full harmony with the teachings of physiology, the economic part is not fully supported by statistics, the legislative and educational experience have not met the desired success. There is too much exaggeration and too little sound reason. These facts are beginning to be felt, and there is already a desire for something more efficient. The time is ripening, perhaps is already ripe, for the crystallization of the sentiment of this class of people in such amount and power as to make it far more potent for temperance reform than anything we now have.

THE FAMILY

HE THAT KEEPETH ISRAEL

SARAH A. FAUNCE.

My little one, with love to guard,
Sleeps sweetly in his cradle-bed,
While I, who keep the watch and ward,
Would shield him safe from harm and dread.

But startling visions from the dark
My baby's quiet slumbers break;
A chilling phantom chases. Hark!
He calls: "Papa, are you awake?"

One reassuring word brings back
His happy dreams of happy days,
Until the shadows grim and black
Melt in the morning's brightening rays.

When Pain, that dread highwayman, holds
Me up, my treasured sleep to take,
I cry to One whose arm enfolds
His child: "Father, are you awake?"

What matter fretting pain or care
Since Israel's God His people keeps?
No whisper finds Him unaware;
Our Father "slumbers not nor sleeps."

Whitman, Mass.

Thoughts for the Thoughtful

Hark! 'Tis the bluebird's venturesome strain
High on the old fringed elm at the gate —
Sweet-voiced, valiant on the swaying bough,
alert, elate,
Dodging the fitful spits of snow
New England's poet-laureate
Telling us spring has come again.

— Thomas Bailey Aldrich.

If you intend to do a mean thing, wait till
tomorrow; if you are to do a noble thing,
do it now, now! — Dr. Guthrie.

The clubbed tree gives its fruit; the cleft
wood perfumes the ax; the ground gem
shows its beauty. — Bishop Warren.

Be what you wish others to become. Let
yourself, and not your words, preach for
you. — Amiel.

There is misconception when we speak of
the dead, as though death were an abiding-
place, a permanent condition. It is a pas-
sage, not an abiding-place; an act, not a
state; a shadow flung for a moment by the
portal through which we enter the other
world, where the chalice of life brims over.
— Rev. F. B. Meyer.

There are beauty and use in strength;
there is a beauty and a use in feebleness,
also. All are not made alike. God, who
cuts no two leaves upon a tree after the
same invariable model, shapes also His
soul-work after His own will, variously. —
A. D. T. Whitney.

When a bell is cast, two moulds of sand
are made, an inner and an outer, so ar-
ranged as to form between them precisely
the shape desired for the bell. The metal is
poured in, and then the moulds are broken.
But that form is not destroyed, it is only
fulfilled, and the bell rings out the glad
song of fulfilment. — Peloubet.

Mrs. Pearsall Smith, not long ago, said in
an address that she often saw in Philadel-
phia the sign, "Rooms to Let with Power."
Such God offers us. All the places in which
we are to work, all our duties, God gives us

with power to make them effective, but we
must accept and use the power that is given
us. — Anon.

Do not fret or rebel because your life may
seem given over in a special way to trouble
and affliction. May it not be that God is
thus tightening up the harp-strings, that
the music of your life may be truer and
clearer and sweeter? How seldom do we
find a really earnest soul who has not been
schooled to trouble! Whom God loveth He
chasteneth. No sorrow is for sorrow's sake,
but for character's. Let us trust that when
we suffer God is tuning us up to concert
pitch, making us more earnest and serious
and strong, fitting us for better ministry to
others. — James Buckham.

They tell us that in the oil regions there
are many wells which must be laboriously
pumped to get even a little oil each day.
But there are other wells that flow of them-
selves. So there are some people who have
hard work forcing themselves to do duty,
to serve Christ, to accomplish His will. But
it is not so with those who are constrained
by love. Duty becomes a delight because
the heart is enlisted. Let us do all we can
to bring before our minds and press upon
our own attention the fact of Christ's love in
order that we may be led to live a life con-
strained by that love. — G. B. F. Hallock,
D. D.

Opportunity is dwindling; as the apostle
says in another place: "The time" — that
is, the occasion — "is being shortened." It
is shorter by twelve months than this day
last year; how short for some of us God
knows. Each moment wears away part of
the thickness of the mass, and for us it
may be worn very thin. Life is a definite
period. . . . The wheels of time have no
reverse motion. If the work of a day is
not done in its day, it can never be done.
Occasion has a forelock, and is bald on the
hinder head. "And the door was shut" —
those outside did not buy the opportunity,
and all the answer that their despairing
hammering at the closed door brings is: —
"Too late, too late; ye cannot enter now!"

— ALEXANDER MACLAREN, D. D., in
"Leaves from the Tree of Life."

Faith, let us remember, is the root, and
Assurance is the flower. Doubtless, you
can never have the flower without the root;
but it is no less certain you may have the
root and not the flower. Faith is that poor
trembling woman who came behind Jesus
in the press and touched the hem of His
garment; Assurance is Stephen standing
calmly in the midst of his murderers, and
saying, "I see the heavens opened, and the
Son of man standing on the right hand of
God." Faith is the penitent thief, crying,
"Lord, remember me;" Assurance is Job
sitting in the dust, covered with sores, and
saying, "I know that my Redeemer liv-
eth;" "Though He slay me, yet will I
trust in Him." Faith is Peter's drowning
cry, as he began to sink, "Lord, save me!"
Assurance is that same Peter declaring be-
fore the council, in after-times, "This is the
stone which was set at naught by you build-
ers, which is become the head of the corner.
Neither is there salvation in any other; for
there is none other name under heaven
given among men whereby we must be
saved." Faith is the anxious, trembling
voice, "Lord, I believe; help Thou mine
unbelief;" Assurance is the confident
challenge, "Who shall lay anything to the
charge of God's elect? Who is he that con-
demneth?" Faith is Saul praying in the
house of Judas at Damascus, sorrowful,
blind and alone; Assurance is Paul, the

aged prisoner, looking calmly into the
grave, and saying, "I know whom I have
believed. There is a crown laid up for me."
Faith is life. How great the blessing!
Who can tell the gulf between life and death?
And yet life may be weak, sickly, un-
healthy, painful, trying, anxious, worn,
burdensome, joyless, smileless to the very
end. Assurance is more than life. It is
health, strength, power, vigor, activity, en-
ergy, manliness, beauty. — Ryle.

Are we grateful, as grateful we should be,
For commonplace days of delight,
When safe we fare forth to our labor,
And safe we fare homeward at night?
For the weeks in which nothing has happened
Save commonplace toiling and play,
When we've worked at the tasks of the house-
hold,
And peace hushed the house day by day?

Oh! common are sunshine and flowers,
And common are raindrops and dew,
And the gay little footsteps of children,
And common the love that holds true.
So, Lord, for our commonplace mercies,
That straight from Thy hand are bestowed,
We are fain to uplift our thanksgivings —
Take, Lord, the long debt we have owed!

— Margaret E. Sangster.

A DEFENCE

MARY E. BAMFORD.

JESSICA sat behind the desk in the
coal-yard office. She was much
worried, though she had often told her-
self, "No Christian has a right to worry."

Jessica's father, who used to have this
retail coal-yard, had died two years be-
fore. Afterwards, Jessica's older brother
had run the coal-yard into debt, and then
had gone to sea, leaving all responsibility
to Jessica. Her little brother, Harry,
chopped kindlings and a Swedish man
delivered coal. But Jessica was responsi-
ble for failure or success; for buying coal
and paying bills, and being in the coal-
office daily. But that was not so hard as
debts. All the past year Jessica had been
bravely trying to pay the debts into which
her brother had run the coal-yard. She
was trying now to pay cash to the whole-
sale dealers for all coal she got. So she
could not give credit to as many custom-
ers as her father used to, though she did
to the best people, fearing to lose their
trade.

Jessica's mother was feeble, and could
not be worried. There was her brother's
family at home, too. Jessica had to limit
family expenses and keep the coal-yard
going. Else, how could they live?

Today, as Jessica, pale and worried, sat
behind her desk, occasionally the old man
in the corner, Mr. McCutcheon, rustled
his newspaper. While Jessica's father
lived, three of his old friends had gathered
here daily. Since then, two had died.
Only old, slightly-deaf Mr. McCutcheon
was left. Jessica let him sit daily by the
stove as he used to when her father lived.
Mr. McCutcheon was poor, having no
good home.

Beside Jessica, on her desk, lay her
Bible. There never used to be a Bible in
this coal-office. Her father had not been
a Christian. But when Jessica, frightened
over her brother's having gone away, had
first taken charge of the coal-yard, she
had brought her Bible. She kept it there.
In heart-aching business hours it was
comforting to turn to the Bible a moment.

But today Jessica felt so worried that if

she had not feared some customer's discovering her, she should have cried. Yet, last week, Jessica had thought she would always trust God and never worry again. That day, last week, she had needed some money very much. There was a church member who had once kindly said that if ever Jessica needed money for a while, she could borrow of him. The very day when she needed money this man had come into her coal-office in the morning to talk of church affairs while waiting for his horse-car. Jessica thought, "Shall I ask him to lend me some money? I need it so, today!"

She shrank from asking. Her mother did not want her to borrow. Jessica never had borrowed money since undertaking this coal-yard. Finally she decided, "No, I won't ask him. If the Lord thinks best, He can make those customers that owe me money come today and pay me enough so I can get along. If I begin relying on borrowing money, I don't know when I'll stop."

So Jessica let the man go without telling him she needed money.

Then Jessica waited and prayed. Some time before, she had sent bills to those owing her. This day of her need she prayed that somebody might pay her.*

The forenoon passed. Nobody came in. The afternoon lengthened. A woman paid a few dollars. Before night a man paid his bill.

That evening, Jessica, left alone, counted her money. Not so much as she had hoped, but she had money enough for the pressing need. She dropped her head on the Bible, and sent up a broken thanksgiving.

"Thank Thee, dear Lord!" she faltered. "Thou dost care about this coal-yard — and mother — and me."

She thought she would always thereafter have faith.

But that was last week. This week something dreadful had startled Jessica. Tomorrow night the combined Wholesale Coal Dealers' Association would hold their weekly meeting down town, as usual. Before Jessica had this coal-yard, her older brother had run it in debt to this Wholesale Coal Dealers' Association. Jessica had since struggled to pay as fast as possible. But she could proceed only slowly. The wholesale dealers had waited the last year, but not even they knew how hard Jessica had tried. Being creditors, they had a right to say how this yard should be managed. Jessica had tried to obey instructions.

But, this week, Jessica had heard, from a friend, that some of the dealers thought she had had time enough, and as she had not squared her brother's accounts, several wholesalers thought of putting an attachment on Jessica's coal-yard, so taking it from her. This matter would come up in its order in the regular business at the meeting tomorrow night.

Jessica was terribly distressed over the

prospect. She had tried so hard! The wholesalers would not expect her to appear in a men's meeting.

Today, Jessica could hardly think. In the afternoon she opened her Bible, and tremblingly tried to understand the promises. Then she went to old Mr. McCutcheon, by the stove.

"Will you 'tend office a while?" asked Jessica. "I'm going collecting bills."

"Why, yes," returned Mr. McCutcheon, surprised at the unusual request. He did not know of the coming attachment.

Jessica hurried away. If she could collect any money she would pay it to the wholesale coal dealers. If only they would let her keep the coal-yard a while longer! If she could only have time enough, Jessica believed she could straighten the business.

Back in the coal-yard office an hour passed. A man entered. Mr. McCutcheon recognized him as a wholesale coal dealer.

"How do?" said the man. "Anybody in?"

"Nobody but me," answered Mr. McCutcheon. "She's gone collecting, Mr. Williamson."

Mr. Williamson stood a moment.

"Well," he said, "I thought I'd tell her that some of us wholesale dealers don't like waiting so long on our money. We'll probably vote tomorrow night to attach this coal-yard. Seems to me she'd better give it up. I don't think we'll give her more time."

"You ain't thinking of telling Jessica that?" cried Mr. McCutcheon. "It'll break her heart! She's trying so hard!"

"You can't expect us to trust her forever!" returned Mr. Williamson. "If 'twas her father had this coal-yard, 'twould be different. I'd give him time. But he's a man."

"Ain't Jessica paying you, fast as she can?" persisted old Mr. McCutcheon. "You might trust her longer. She's wuth trusting!"

Mr. Williamson was silent.

"I'll show ye," said Mr. McCutcheon. He shuffled behind Jessica's desk.

"Look here," he said.

Mr. Williamson looked.

"That's her Bible," half-whispered Mr. McCutcheon. "I don't believe another coal-yard in town has a Bible! Do you? She's kept her Bible here ever since the whole responsibility of this coal-yard fell on her. She reads that Bible."

"Maybe she'd better be tending to business," curtly suggested Mr. Williamson.

"Hey?" questioned Mr. McCutcheon.

Mr. Williamson repeated.

"No, sir!" returned Mr. McCutcheon. "She tends to business faithful, but she's taking that Book for her guide! Now I ain't much, but my mother years ago thought a sight of the Bible. And if I was a wholesale coal dealer, I'd trust a girl that's trying to run her business according to that Book! Yes, sir, I'd trust her a sight more than some men. You used to trust her father. He never had any Bible here!"

Mr. Williamson fidgeted.

"She's put you up to telling me this, has she?" he asked.

"No, sir!" answered Mr. McCutcheon.

"She ain't the kind to get me to show her Bible to folks. She ain't reading it to show off!"

The wholesale dealer turned the Bible's leaves, curiously.

"Jessica's wuth trusting," pleaded Mr. McCutcheon. "She'll pay you wholesalers fast as she can. You can depend on that, for she's going by that Book."

Mr. Williamson turned the Book's leaves silently for a while. Then he shut it, and stood thinking.

"Won't you stand up for her in the meeting tomorrow night?" pleaded Mr. McCutcheon. "I needn't tell her you'll vote against her, need I?"

But Mr. Williamson went away without answering.

Mr. McCutcheon shuffled to his chair.

"I've done my best," he groaned.

"But — I dunno."

When Jessica, after attempts at collecting, returned, Mr. McCutcheon did not mention Williamson's visit.

"He didn't leave any message," thought he.

That day went by, and the next. The morning after, Jessica sat at her coal-yard desk. She had just sent Harry to find out what had occurred at last night's wholesalers' meeting. Jessica tremblingly expected news of a vote against her.

About mid-forenoon Harry rushed in.

"Jessica!" he cried, so loudly that Mr. McCutcheon heard. "You're all right for now, anyhow! One wholesaler stood up for you like everything, last night in the meeting! It was Williamson! He made them a speech. He told them that a girl that tried so hard ought to be given time, and he got the other wholesalers to vote to let you have a year longer. A whole year, Jessica! Williamson said he'd seen something lately that made him think you were as trustworthy as any man in town. He didn't say what 'twas that he'd seen, though. But oh, a whole year, Jessica! A whole year!"

Jessica's face shone.

"O Harry!" she cried. "Oh, I believe we'll be all right, yet! A whole year!"

It was more than she had dared hope for.

Harry ran to his kindling, and Jessica opened her Bible and read, through misty, glad eyes: "He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

A thanksgiving went up from her heart.

She did not know that, over in his corner, old Mr. McCutcheon was thinking: "I'm glad I showed Williamson her Bible! But I ain't going to tell Jessica! She don't know it. I guess Williamson thinks that a girl that does business by the Bible is wuth trusting, after all!"

East Oakland, Cal.

Her Metaphorical Hook

"I HAVE just been studying the thing over," he said, "and I am astonished at the way we are in the habit of going to metals for the purpose of finding words that will describe our charms or characteristics. For instance, we say one's voice has a metallic ring or that it is silvery. Then again we often hear somebody called a man of iron, and it is common to speak of people's bronzed features."

"Yes," she answered, "now that you

* Much of this happened. A friend of mine, a young woman who is trying to carry on a coal-yard for her widowed mother, as in this story, did not borrow of a man. She thought, she said afterwards, it would be "trusting in the arm of flesh," and there were people who owed her for coal, and the Lord could make them come that day, when she so much needed money. So she let the man go away, without telling him, as in this story. And the money did come in that day. She keeps her Bible in the coal-office, too.

bring it to mind, it is quite remarkable."

"To continue," he said, "we often say a person is as inflexible as steel, or that he moves with leaden feet, and then there is that joke about people who are supposed to have copper-lined stomachs, you know. Now, as for you — yes, you may be compared to a metal, too. You are pure gold. Ah! don't turn your head away. Come, now, how would you describe me if you were to be limited to this sort of metaphor?"

"I should call you a study in brass," the girl replied, after which he discovered that it was getting late. — *Epworth Herald*.

WHAT ONE LOCAL PREACHER DID

"FATHER MINTURN," everybody called him. He was of medium height, clean-shaven, gray-haired, with a keen but kindly eye, and a voice full of music. He was a local elder, and was welcome in all our pulpits. Those were circuit days, and quarterly-meeting brought together from a wide area local preachers, exhorters, class-leaders and stewards, and members. Hospitality ruled in every household, and happy the home blest with Father Minturn as a guest. On one occasion he was entertained in a home where there were several boys, among them a bright-eyed, raven-haired lad of eight, who loved to follow his mother to the kitchen and about her domestic tasks. (There was something magnetic in that mother's presence. Wherever she went she drew people to herself.) Quarterly-meeting Sunday the lad came down early to breakfast. Father Minturn — by this and many households he was not inaptly called "Saint Minturn" — was standing by the kitchen fire singing a hymn that went straight to the boy's heart — a hymn which he afterwards learned was inspired by Bishop McKendree's last words, "All is well."

'What's this that steals, that steals upon my frame?

Is it death, is it death?

That soon will quench, will quench this vital flame?

Is it death, is it death?

If this be death, I soon shall be
From every pain and sorrow free;
I shall the King of glory see.
All is well, all is well."

His voice was tremulous with emotion, his cheeks wet with tears and shining with the glory of the Lord. His mother, forgetting the breakfast, stood listening and entranced; for it was as though she heard angel-songs beyond the pearly gates. To the lad, whose young soul was just bursting into song, that was indeed grace before meals, and kindled his desire for love-feast, and elder's sermon, and the sacrament of the Lord's Supper, and the revival sermon at night, followed by Saint Minturn with a pentecostal exhortation. With a row of boys of his own age, he was sitting that night on the front bench, gazing upon the seraphic face of the old man, and drinking in his melting words. In the midst of his most fervent appeals, his eye fell on the row of lads, and he cried out with loving authority, "Boys, come to Jesus." Moved by one impulse they obeyed him, and made a dive for the altar. Then and there little Charlie McCabe gave himself forever to Jesus Christ. Telling it to the children in Vincennes last Sunday afternoon, he, now Bishop McCabe, added: "That was fifty-six years ago. Oh, there is nothing lasts like this! We get tired of nearly everything; but this love that glows in my heart has been there for fifty-six long years. I am sure now of a happy old age; and I'm sure of heaven at last. Hallelujah!"

And then he opened the doors of the

church, and thirty-two children and adults — some of the former about as old as he was when he made the "dive" for the mourners' bench — united with the church, and the great audience was melted to tears, and swayed by the Holy Spirit as trees of the forest bow to the strong south wind. And we seemed to hear Saint Minturn singing from the battlements of the skies, —

"All is well! all is well!"

— *Western Christian Advocate*.

DOES ANY ONE CARE FOR THE FATHER?

Does any one care for the father,
Does any one think of the one
Upon whose tired, bent shoulders
The cares of the family come —
The father who strives for your comfort,
And toils from day unto day,
Although his steps ever grow slower,
And his dark locks are turning gray?

Does any one think of the due bills
He's called upon daily to pay?
Milliner bills, grocery bills, doctor bills —
There are bills of some kind every day.
Like a patient horse in a treadmill,
He works on from morning till night.
Does any one think he is tired?
Does any one make his home bright?

Is it right, just because he looks troubled,
To say he's as cross as a bear?
Kind words, little actions and kindness
Might banish his burden of care.
'Tis for you he's ever so anxious,
He will toil for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

— *Sunday School Advocate*.

Spiritual Debility

STRENGTHLESSNESS, unable to do anything, "good for nothing," as we say. To take in that word, "debility," is something terrible to me. What do we do in cases of physical debility? We say, "They must be built up;" change of climate, stimulants, everything is resorted to that is recommended. Now what are we to do in this condition of spiritual debility? And when a whole church is said to be in such a condition, what shall we do? Never did the words, "building yourselves up on your most holy faith," have such a significance as when the word "debility" struck almost terror to me. There is no time to be lost.

The church is made up of individuals, and now each one for himself. Am I in this condition? If so, I will take the remedy at once. I will build myself up; I will go at once to the cross; all our healing, all our strength, comes from His cross. It is because we have made the cross of Christ of none effect that we are in this condition of spiritual debility. "Back to the cross!" "Back to Calvary!" should be the watchword. "Our most holy faith" is that Christ died for us, and our healing is in the blood that He shed. We shall find forgiveness at the cross. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But we must lose no time.

Over against this awful word "debility" the Holy Spirit has brought to my mind the word "strength." He commands, "Be strong," and the lines of the old hymn come back:

"Strong in the strength that God supplies
Through His eternal Son."

Strengthened with all might by His Spirit in the inner man! We may claim His strength, His life, His very blood, to flow through our spiritual being, and then the

debility will give place to strength; then we shall have a spiritual appetite, we shall want to meet with those who love the same things we love, we shall want to read the books that increase our appetite for anything that can help us in our spiritual life.

I was startled, just after I had read the words "spiritual debility," in opening a volume of sermons by Phillips Brooks, as my eye was arrested by the sentence, "God is so healthy" — holiness is health. Let us in our eagerness to be well and strong take in the truth of an indwelling God. Oh, do let us be thorough now and go to the roots; cease from our merely human efforts, take hold of His strength, be made over, be spiritually what we sometimes say of those who have gone down so low physically, "Why, you would not know him; he is another man." God grant that from this time it may be said of many in our church, "They are new creatures!" — MRS. MARGARET BOTTOME, in *Christian Advocate*.

Training in Decision

"DO you think I shall need my jacket, mother?" asked a young lady, setting out on an autumn walk with her mother. "I don't know. I can't judge for you," was the reply, as the older woman buttoned her own garment closer and started down the road. A moment's pause — then the girl turned back with a prudent air, saying, "Perhaps I had better take it," and hurried in for the wrap. An observer who stood on the piazza, shivering in the sharp air, was surprised and rather shocked at the mother's seeming indifference; but the more she thought about the little scene, the more she came to recognize the parent's wisdom in dealing with her grown daughter, who, at twenty, was certainly old enough to take care of herself. Had the girl been ordered to carry the jacket she would no doubt have remonstrated, and, perhaps, fretted at the burden. At least, her laziness would have been spared even this small decision. As it was, with prudent foresight and memory of past colds, she settled the question as wisely as her mother could wish. How many parents could have refrained from advice? How many would have thrown the responsibility on the girl instead of treating her like a child? Not many. Yet upon such a course depends good feeling and good comradeship between half-grown daughter and mother, son and father, as well as that cultivation of self-dependence and strong individuality so important in later life.

The world has little respect for the man or woman who avoids making decisions and is constantly subject to another's will or opinion. It admires, on the other hand, those who know their own mind and are not afraid to express it when occasion demands. But self-reliance is a quality which comes by cultivation and experience. Young people must be trained very early to think and decide for themselves. When they are mere children parents may place alternatives before them and let them learn by experience the wisdom or unwisdom of their choice. They may be given small responsibilities which shall develop self-confidence. By being trusted in many little ways they may learn self-respect. In point of fact, the average parents do too much for their children. They plan for them, work for them, supply their wants, bear their burdens and wish to shield them from all that is disagreeable or evil. Sons and daughters have no opportunity to become strong so long as they are treated like infants. Over-zealous parents must be made to realize that they are producing weak, clinging, vacillating men and women, unable to stand alone and incom-

petent for the battle of life. Surely we should all choose to be, and to have our children become, the strong-minded ones who are sought as confidants and counselors, and have learned not only to live their own lives, but to give strength and support to their neighbors. — *Congregationalist*.

W. F. M. S. NOTES

— The Methodist Episcopal Woman's Foreign Missionary Society is entitled to fifty-nine delegates to the great Ecumenical Missionary Conference in New York.

— Thirty-two magazines, through the office of the *Woman's Missionary Friend*, have been given by the home-workers for the missionaries in the field.

— Old Mrs. Wang, of mission fame, who is now seventy-five years old, has unbound her feet, thus proving that age need not hinder.

— Bishop Cranston said that in all his travels in the East he had not met so many bright, intelligent Christian women in any one place as at the Woman's Conference in Kucheng, China.

— The experience which Miss Josephine Stahl underwent at the time of the landslide at Darjeeling, India, has made it necessary for her to return to the United States for complete change of scene and rest.

— Miss Kneeland has sailed from New York for Rosario, S. A.

— Miss Florence Nichols, of India, is well, and the college work is going on finely. Miss Stearns is making good progress.

— Miss Knowles arrived in India in time for the Calcutta Conference, and with a young lady has gone to Darjeeling and already opened the school there.

— Miss Miranda Croucher closed the school at Tsunhua on April 1, on account of the building which is going on.

— The famine in Bassim causes every inch of space in the school buildings to be filled. New England has the only appropriation for Bassim, and Miss Moore is a New England woman. The orphanage is growing there.

— The bubonic plague has broken out at Rosario, S. A.

— Class-meetings are held in all the village schools in Madras, India.

— In Cawnpore every teacher and scholar in the school is a professing Christian.

— In Japan the religious bill is stirring the people, and it is expected that the restrictions on religious teaching will be removed.

— Mrs. Alderman, in her quarterly report at Newton Centre, said: "There is an increase of members, more systematic giving, and a growing interest in missionary literature. Five missionary candidates are in readiness to go to the field when the funds are forthcoming. The missionaries are called 'Jesus-loves-me people.'"

— Miss Linam says: "You would be interested to see how the little ones in the primary department of our Sunday-schools in Kucheng, China, hide their cards away in their sleeves or pockets, lest some one snatch them as they go through the street. Women come to church every Sunday who have first heard of Jesus through the children. The picture card is the entering wedge. We need thousands of cards. We will be glad to receive Sunday-school lesson scrolls, for we use a great many in our Sunday-school work." Wrap well, tie stoutly, do not seal, but weigh and prepay the necessary postage.

BOYS AND GIRLS

THE TWO SIDES OF IT

There was a girl who always said
Her fate was very hard;
From the one thing she wanted most
She always was debarred.
There always was a cloudy spot
Somewhere within her sky;
Nothing was ever just quite right,
She used to say, and sigh.

And yet her sister, strange to say,
Whose lot was quite the same,
Found something pleasant for herself
In every day that came.
Of course, things tangled up sometimes
For just a little while;
But nothing ever stayed all wrong,
She used to say, and smile.

So one girl sighed and one girl smiled
Through all their lives together;
It didn't come from luck or fate,
From clear or cloudy weather.
The reason lay within their hearts,
And colored all outside;
One chose to hope, and one to mope,
And so they smiled and sighed.

— *Priscilla Leonard*.

WILLIE GOES INTO BUSINESS

THE New England small boy generally shows business capabilities at a tender age, if he is ever going to have them. I have heard of a certain small Boston boy, who got into the habit of teasing his mother for pennies, until at last she said to him:—

"Now, Willie, I don't like to give you pennies; if you want money, you should go to work and earn it."

The boy remained thoughtful for some time. Then, within a few days, the mother perceived that Willie had plenty of pennies. She wondered a bit where he got them, but did not question him. But one summer day she noticed that some sort of a hullabaloo was going on in the backyard. Looking out, she saw Willie surrounded by a mob of boys, who were yelling with delight. She went down into the yard to see what was going on, and, as she passed out, she saw, stuck up on the back wall of the house, this notice, quite neatly "printed" out with a pencil:—

WILLIE JONES WILL EAT

1 small green worm, for	1 cent
1 large green worm, for	2 cents
1 small fuzzy worm, for	3 cents
1 large fuzzy worm, for	5 cents
1 small green toad, for	25 cents

Willie was apparently doing a thriving business. His mother interrupted it — at any rate in her own backyard. I don't suppose that she had any assurance that he wasn't still carrying it on somewhere else. — *Boston Transcript*.

HOW TED LENT A HAND

HE is such a little boy, this Ted, and his legs are so short and his chubby fists are so very wee that you might think he would have to wait quite a long time before he could lend a hand that would be of any use; but he does not think so.

There was a fine shower the other night, and in the morning what should Ted see, right in front of his home, on prim, precise Cottage Street, but a mud-puddle — yes, a dirty, delightful mud-puddle! How he hurried through his breakfast so as not to lose a minute!

He had a baker's dozen of beautiful mud pies on the curb, and was admiring them for a moment while he rested, when

bump! a big bundle came down upon those lovely pies, flattening them dreadfully.

He jumped up, frowning, but when he saw the tired, sad face of the poor old washerwoman, Mrs. Connolly, the frown smoothed itself into a dimple smile; and he picked up that big bundle which had dropped off the tired arms that held several others, and carried it 'way to the avenue, which was as far as mamma let her little man explore the city, on account of the electric cars. There he touched his hat and bowed, just as he had seen big Brother Don do on the way to church when he met any of the college girls.

And Mrs. Connolly stood and smiled after him as he ran back to rebuild his pies. Such a happy little face! The solemn, slow-pacing professor whom he met brightened up and stepped off briskly and began to whistle — actually whistle! Think of it! So you see Teddy lent, not only a hand, but two feet and a happy face, even if he was such a little boy. — *MINNIE L. UPTON*, in *Youth's Companion*.

Mellin's Food

ARE you satisfied with the results you are getting with the infants' food you are now using? If not, try Mellin's.

Mellin's Food gives results. Mellin's Food gives satisfaction to the mother and babe. Mellin's Food not only nourishes, but increases the growth, and produces solid, sound flesh and bones, that guarantee to the infant a happy, healthy childhood and vigorous maturity.

Mellin's Food is to be used with fresh milk, and requires no cooking, boiling, or tedious process to prepare it. Try it once and see how much the baby will like it, and send for our book, "The Care and Feeding of Infants."

Could you see our quintette of girls (the baby is hardly big enough to wean yet), I think you would agree that a sturdier, prettier, or brighter five were hard to find, and Mellin's Food gets the credit. We consider it simply impossible to live without Mellin's Food, and if in any way we can increase its always increasing popularity, you can count on us. It is so easily prepared, and satisfactory in every way.

Mrs. A. B. CAMBLOS
3050 Pine St., Philadelphia, Pa.

When my baby was five weeks old, I was taken ill with the Grip, and had to stop nursing him. He weighed at that time fourteen or fifteen pounds. I tried all the different baby foods, also cow's milk, but nothing would agree with him. He grew weaker from day to day, and in less than a month was reduced to a mere skeleton. For two months we had him wrapped in cotton, and could only handle him on a pillow. Struggling between life and death, he was given up by everybody here, and weighed but six pounds at four months. As a last resort I tried Mellin's Food in a very weak form, and, much to my surprise, his stomach retained it. From that time he gained flesh rapidly, and has never been sick a day in his life since. He passed through teething without an hour's sickness. He lived entirely on Mellin's Food until three and a half years of age. He is now four, and prefers Mellin's Food to any and every thing, and a brighter, stronger, and healthier child never lived. He is known by all his friends as a Mellin's Food baby. I can never say enough in favor of Mellin's Food, and cheerfully recommend it to all mothers, as I think it the only thing that saved my baby's life.

Mrs. H. I. ADAMS
Occidental Hotel, Seattle, Wash.

SEND A POSTAL FOR A FREE
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Mellin's Food Co., Boston, Mass.

THE SUNDAY SCHOOL

Second Quarter Lesson VI

SUNDAY, MAY 6, 1900.

MATTHEW 11: 20-30.

REV. W. O. HOLWAY, D. D., U. S. N.

JESUS WARNING AND INVITING

I Preliminary

1. **GOLDEN TEXT:** *Come unto me, all ye that labor and are heavy laden, and I will give you rest.* — Matt. 11: 28.

2. **DATE:** A. D. 28, summer.

3. **PLACE:** Capernaum, probably.

4. **HISTORICAL SEQUENCE:** St. Matthew's disregard of chronological sequence in his narrative has led to the conjecture that verses 20 to 24 in our lesson — the woes pronounced upon the unrepenting cities — belong to the period of Christ's final departure from Galilee (Farrar and others). Luke connects them with the mission of the seventy (10: 12-15). Schaff, Lange and others, on the other hand, prefer to regard the passage as in its proper place — a partial prediction, afterwards repeated — and in close connection with the preceding lesson, namely, our Lord's reply to the Baptist's embassy, and the rebuke of the childish generation which found fault both with Him and with John.

5. **HOME READINGS:** Monday — Matt. 11: 20-30. Tuesday — Isa. 1: 1-4. Wednesday — Isa. 1: 10-20. Thursday — Matt. 25: 14-30. Friday — 1 Cor. 1: 18-31. Saturday — John 15: 18-25. Sunday — Eph. 2: 11-22.

II Introductory

There were certain cities in Galilee which had been especially favored with the presence of our Lord, which yet had not been moved by the wonders they had seen and the teachings to which they had listened. Grieved at their hardness, Jesus assumes at length the righteous severity of the Judge, and utters over them the prediction of coming woes. Heavy will be the doom of Chorazin and Bethsaida for their perversity — heavier even than that of the corrupt Tyrians and pagan Sidonians, who would have "repented long ago in sackcloth and ashes" had they been permitted to see the "mighty works" which had been wrought in these Galilean towns. And Capernaum, too, highest of all in privilege, heaven-high in exaltation over other cities in being the chosen residence of Jesus himself and the scene of repeated miracles — for her was reserved the lowest deep in the abyss of condemnation; for her guilty inhabitants a punishment more intolerable in the day of judgment than that which awaits the vile Sodomites, whose city would never have been smitten by the fiery tempest had they enjoyed the privileges accorded to favored Capernaum. And then, in one of those rarely-recorded public addresses to the Father, Jesus acknowl-

edged the justice and wisdom of His dealings in concealing the heavenly mysteries from "the wise and prudent," whose intellectual pride hindered them from receiving them, and granting the revelation to the poor and unlearned — mere "babes" in the wisdom of this world. "Even so, Father, for so it seemed good in Thy sight."

The next utterance of our Lord is one of the most remarkable declarations of His personal dignity which the Gospels contain. He asserts that "all things" had been committed to Him by the Father — all authority; that the mystery of his own nature was known only by the Father; even as the Father was utterly beyond comprehension save by the Son, and by him to whom the Son, as the Mediator, will reveal Him. But the lofty powers and knowledge thus vested in Himself are not to be used for self-exaltation, but for the most beneficent purposes; and therefore, turning to the multitude, He uttered that tenderest invitation to the suffering sons of men which ever found expression in human speech, the echoes of which will be heard till the end of time: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" — rest from fears, and sorrows, and sins, from fruitless cares and anxious disquietude, from vain efforts to conquer temptation and achieve righteousness in one's own strength. Meekness and lowliness characterize Him as a Teacher, and the "yoke" of His discipleship is "easy," and the "burden" which He imposes salutary and "light."

III Expository

20. **Then began he.** — After waiting in vain for the repentance of these Galilean towns which had witnessed His mighty works, He changes His tone of address. **To upbraid** — to rebuke, or reproach, or denounce judgments upon. The mighty works referred to were scantily, if at all, recorded. **Because they repented not.** — His miracles and teachings had a purpose — to convince men and lead them to repentance and discipleship. The Galileans frequently "marveled," but rarely repented.

21. **Woe unto thee** — not a malediction, but a prediction; a solemn, authoritative declaration of judgments that must "needs come," because of persistent impenitence. **Chorazin** — not mentioned in the Gospels elsewhere, except in the parallel passage in Luke (10: 12-16); a town about two miles north of Capernaum, according to Jerome, the ruins of which are now called Chorazy or Khersah. **Bethsaida.** — There are two Bethsaidas, one on the western shore of the Sea of Galilee, the other (Bethsaida Julias) on the eastern. The western city was probably meant, it being near Capernaum, and the home of Peter, Andrew and Philip. No miracles are recorded as having been

wrought here, which may be regarded as a confirmation of John 21: 25. **Tyre and Sidon** — ancient Phœnician cities, on the coast of the Mediterranean, north of Palestine, noted for their wealth and corruption, repeatedly denounced by the prophets and chastized by severe judgments, as, for example, when they were taken by Nebuchadnezzar and Alexander. They still existed. It does not appear that our Lord ever visited them, though He went to their "coasts" (Matt. 15: 21). **They would have repented long ago.** — Privileges are by no means evenly distributed in this world, and therefore responsibility is not regarded as uniform. To whom much is given, of him much is required. The servant who knew his lord's will and did it not, was to be beaten with many stripes; while only a few stripes were to fall upon him who was ignorant of his lord's will. **In sackcloth and ashes** — the Oriental symbols of mourning. The ashes were strewn upon the head, and the proper clothing exchanged for a garment made of coarse haircloth. In this costume the mourners commonly sat on the ground. The meaning is, that had the Sidonians and Tyrians enjoyed the presence of Christ and His teachings and miracles, their repentance would have been profound, and have been exhibited by every expressive emblem possible.

22. **It shall be more tolerable.** — Human responsibility is measured by the opportunities granted, the clearness of light with which the man is favored. There are different degrees of punishment, as there are different degrees of blessedness. "How fearful the application of this principle to those in Christian lands who neglect the great salvation!" (Ripley.)

Over and above their immediate import, the words are full of meaning as throwing light on the ultimate law of God's dealings with the heathen world. Men are judged not only according to what they have done, but according to what they might or would have done under other circumstances and conditions of life (Ellieott).

23. **Thou, Capernaum, which art exalted unto heaven** (R. V., "shalt thou be exalted unto heaven?") — in point of privilege, it having been chosen by Jesus for His place of residence after His repulse from Nazareth; and having been the scene of many notable miracles. **Shalt be brought down to hell** (R. V., "Hades"). — "Heaven" and "hell" are used here antithetically — the first to express the height of privilege, the second the depth of ruin which would follow the misuse of privilege. **Had been done in Sodom** — that wicked city which was once the chief city of Palestine, but had been smitten by fire and submerged by the waters of the Dead Sea. **It would have remained until this day** — that is, their repentance would have averted judgment, and, though one of the oldest of cities, it would have survived until Christ's day, as a monument of God's guardianship over those who honor and love Him.

24. **More tolerable for the land of**

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Sodom—evidently our Lord is speaking of the future and final judgment; and He does not regard these Sodomites as having been annihilated, but as still existing, and reserved for punishment corresponding to the light which they had.

25. **At that season**—either immediately after He had denounced the cities above mentioned, or on some special occasion of which the connection is lost. Possibly the sight of His disciples around Him, so receptive of His word, as contrasted with the proud and wealthy rejecters of His truth in these condemned cities, suggested the ascription that follows. **Answered and said**—answered whom? As Jesus immediately addressed the Father in one of those public acknowledgments which are so rarely recorded, it might be that some comforting word had been spoken to Him from on high, inaudible to other ears. **I thank thee**—better, "I confess," or "acknowledge thee"—Thy justice in all things. **O Father, Lord of heaven and earth.**—Jesus addresses Him as His Father, not as His Lord; He is the "Lord of heaven and earth." Four more instances of this style of addressing the Father publicly are given—at the grave of Lazarus (John 11: 41); in the sacerdotal prayer (John 17: 1); also in John 12: 28; and on the cross (Luke 13: 24). **Thou hast hid these things**—"these mysterious arrangements by which the sinner is condemned in his pride and unbelief, the humble and childlike saved, and God justified when He saves and condemns" (Alford). These things are not arbitrarily "hid." Simply, "the wise and prudent" refuse to see them. "If our Gospel be hid, it is hid to them which are lost, in whom the god of this world hath blinded the eyes of them that believe not," etc. **The wise**—the learned class, given to speculation and to the pride which merely intellectual culture so easily engenders. **Prudent**—the sagacious, shrewd men of business. **Babes**—the docile and childlike, the receptive and humble, who have no pride of intellect to hinder their faith and obedience.

26. **Even so, Father.**—In this confidence in the unerring wisdom and goodness of the Father over all, Jesus himself found rest, and His followers should do the same.

27. **All things are (R. V., "have been") delivered unto me**—"all things" absolutely, without limitation; "all fullness;" "all the treasures of wisdom and knowledge." "All things were made by Him," and He "upholds all things by the word of His power." "By Him all things consist." **No man knoweth the Son but the Father.**—The nature and being of Christ, the God-man, are a sacred mystery, which no mortal mind can comprehend, which no one fully knows but the Father. **Neither knoweth any man the Father save the Son.**—None but the "Only-begotten," whose home is "in the bosom of the Father," can truly know Him. Contrast the imperfect and unworthy conceptions of God which prevailed before the Advent with that revelation of the Father which Jesus gave to the world. **And he to whomsoever the Son will reveal him**—not merely His omniscience and omnipotence and wisdom, not merely those attributes which make up the doctrinal declaration concerning God, but that inner revelation to the heart of His Fatherhood and love and grace. To the Christless, God is the Unknowable" (Abbott).

28. **Come unto me.**—Connection with the preceding verse is strongly marked: Seeing that all things have been delivered unto Me of My Father, and no man knoweth the Father save the Son and he to whom the Son will reveal Him, and no man cometh unto the Father but by Me, therefore, "come

unto Me," in faith, believing that the Father will be revealed and light, grace and peace be given. **All**—"not this or that person, but all that are in anxiety, in sorrow, in sin; come—not that I may call you to account, but that I may take away your sins; come—not that I want your honor, but that I want your salvation" (Chrysostom). **Labor**—the toiling and striving. **Heavy laden**—the burdened. Primary reference may have been had to those among the Jews who were groaning for deliverance from the Roman yoke, or were wearied with the ritualistic exactions of the Scribes and Pharisees, who "bound heavy burdens and grievous to be borne and laid them on men's shoulders," in the shape of oppressive ceremonies or obligations; but the wider application, to those who "labor" to make themselves better and are "heavy laden" with conscious guilt or sorrow, is the one which finds most general acceptance. **I will give you.**—"I" is emphatic. To Me only has it been given of My Father to do this. And it must be *given*—it cannot be purchased. It is all of grace. **Rest.**—the inner rest of trust and hope, not to be gained by any efforts after legal righteousness; the peace which passeth understanding; which no foreboding can disquiet, no anxious cares disturb, no fear of condemnation dispel.

29. **Take my yoke upon you.**—The Jewish teachers spoke of "the yoke of the law." To this "yoke" the scribes had added a heavier one—"the tradition of the elders;" and it is to this latter "yoke" that special reference is made. For this "yoke of bondage" our Lord would substitute His own "easy yoke." The bondage to ceremonies He would do away with, or, as one of His apostles expressed it, "Stand fast in the liberty wherewith Christ hath made you free, that ye be not again entangled in the yoke of bondage." Learn of me—become

My disciples, and follow My example and teachings. **I am meek and lowly in heart**—not in semblance, like the scribes, but in reality, and therefore fitted to teach and exemplify those fundamental duties of meekness and humility. Notice that our Lord was not elated, or unduly puffed up, because "all things had been delivered" unto Him of the Father. Though highest in dignity, He was lowliest in humility. **Rest unto your souls**—the tranquillity which is within, and which follows from meek and lowly submission to the will of God.

30. **My yoke is easy**—gentle, agreeable, helpful. The yoke of obedience which He imposes never galls and is cheerfully borne. Augustine, in one of his sermons, compares Christ's easy yoke to the plumage of a bird, "an easy weight, which enables it to soar to the sky." **Burden light**—in comparison with the burden of sin, or with that of the law which was added because of sin.

IV Illustrative

To take Christ's yoke upon one, then, is to enter into His service. A yoke of some kind we all are born under, or willingly take on. Some assume the yoke of a single passion; and if that passion be a strong one, such as covetousness, it turns the man into a slave, making him a mere beast of burden—time for nothing, care for nothing, taste for nothing, joy in nothing but in working for it and under it. Nor does it mend the matter if, instead of one, there be many such yokes about the neck. It is to all mankind, as bearers of the one yoke or many, that Jesus says: Take up My yoke; throw off these others—the yoke of pride, of covetousness, of sensuality, of worldliness, of ambition, of self-indulgence; take on that yoke which consists in devotedness to Me and to duty, in a life of self-restraint, in a struggle with all that is evil, a cultivation of all that is beautiful, and good, and holy (Hanna).



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Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, Ph. D.

Our General

Leadership belongs to leaders. He is the safest to follow who keeps closest to the Supreme Commander. The General Secretary of the League has won our confidence by the sound of his bugle blasts. These stir our hearts to firmer devotion to Christ and move us to keep steadier step with Him who ever marches to victory. Dr. Thirkield has been welcomed with enthusiasm at the Annual Conference sessions in New England. It was our privilege to hear him at Providence, R. I. He made an excellent impression, deepening that which we received through his printed utterances. That he is a choice spirit, finely qualified to lead our Epworth hosts in their highest aspirations, is evident. His address was replete with elegant and forceful rhetoric, sound logic, noble ethics, and a spiritual flavor suggestive of Pentecost. Oh, what a responsibility is his! What an opportunity! How much he needs our sincere prayers and sympathetic co-operation! These he shall have.

World-Embracing

This is the meaning of ecumenical. It is peculiarly appropriate as applied to the magnificent Missionary Conference now in session at New York. From all parts of our planet have come weather-stained veterans of the Cross, battle-scarred heroes, braver than Briton or Boer, knightly souls fresh from the crusade against heathen degradation. Here are seen and heard many of the wisest Christian counselors and most skillful spiritual workmen that ever cheered the heart of Christ by inducing lost men to accept Him as Saviour and Lord. What a splendid scene! Personal ambition sunk out of sight. No self-seeking. No one eager for his own ease, comfort, or promotion. Each one intent upon learning some better, surer method of saving the world. All vying with one another in honoring Christ through cheerful sacrifice and suffering. These are the men and women who reflect highest credit upon our sin-cursed race. Hail to these lofty spirits! May their influence fire all young people's organizations with intenser missionary zeal, and quicken anew the heart of all Christendom!

Our Northern Neighbors

The Canadian *Epworth Era*, a solid, bright, spiritual monthly, contains much missionary fuel. It aims to keep the Leagues of the Provinces alive and glowing with zeal for extending the Redeemer's kingdom into all the world. Nothing will do more to keep the fires of divine love blazing upon home-altars than strengthening and intensifying the missionary spirit in all our chapters.

May Baskets

What pretty, fluffy things they are!—light and airy, yet substantial enough to be artistic and beautiful. The toothsome dainties within also add greatly to their attractiveness. But, after all, what we see and taste does not form the real charm of the May basket. Its worth is

found in the intangible, invisible quality which love breathes into it. When receiving one of these bright little designs, the soul experiences more satisfaction than can come merely through the senses. Assurance of remembrance and good-will—how it awakens music in the appreciative heart! If we so much enjoy being remembered, shall we not thoughtfully live in such a way as to give joy to others?

A Basket Surprise

Transferred into an Eastern Conference, a young Western minister found himself among strangers. It was autumn. The change of climate from North Dakota to the seaboard was most marked. His wife, being wearied from excessive toil, was unfavorably affected by a change so radical. A tedious illness ensued, which proved no small trial in this strange land, far away from old friends. The winter months dragged heavily and spring long delayed its refreshing breezes. But the first day of May dawned with sunny skies and warm hearts. Evening came, and such a surprise it brought to the pastor's wife! A May basket! And such a one as it was—cramped full, pressed down, heaped up, running over. Such appetizing, wholesome dainties! But that was not all. Near the bottom was a mysterious little roll, which was found to contain \$42. Many times would it refill the basket. But, after all, how little its value compared with the evidence of love and sympathy it presented! That minister's wife came East with the understanding that she need remain but one year; for never could she endure a longer separation from former friends and associations. Since then, May first has dawned fourteen times without a change of Conference. Now it is an open secret that, to her, New England hearts are as true, as loving, as any she has ever known. "Tis home where'er the heart is."

Housed People

Doubtless many such are readers of the *HERALD*. Their own season of the year is now at hand. Open windows afford them so much cheer. Then let up the sash! What delectation! Wave upon wave of delicious music from feathered choirs! Waves of delicate perfume from sweet May flowers! Zephyrs, health-laden, fresh from God's hand, come as prophecies of prolonged life. Hard indeed your lot may seem; but in its deepest sorrow may be found richest pearls of Christ-like character. Remember, with Richter, that "the burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls." Patient waiting is often the highest way of doing God's will.

May 13

This is our League anniversary Sunday. Let it be a high day in your Zion. Make it sparkle—sparkle with a sunrise prayer-meeting; sparkle with an exceptionally earnest devotional meeting;

sparkle with an attractive evening program; sparkle with an actual advance up to a higher plane of Christian living! Great be the day!

Eleven Years

This young child of Methodism is a giant in stature at the age of eleven years. What marvelous growth! Its extensive progress has been immense. Now its intensive development must be looked after. Trained, cultured, enriched, empowered, spiritualized, must be the inner life of this fine large knight. Thus equipped, most valiant service may be confidently expected. To this end Secretary Thirkield has prepared a strong, sturdy "Anniversary Exercise," inspiringly entitled, "The Epworth Leaguer for the New Century." Bishop Vincent thus warmly commends it: "The new service for our Epworth Leaguers is strong and charming. It is weighty with evangelical truth, sets forth the high ideals of early Methodism and of the New Testament, and must prove a means of grace to the youth who render and the people who hear it." (Price, \$1.25 per hundred.) Grand must be the results if every chapter in New England will make vigorous and wise use of this powerful, sensible, character-making exercise. Much depends upon the right observance of this last League anniversary of the old century. Let us make the most of it!

Wheels within Wheels

Methodism, in form, is a huge ecclesiastical machine. Its wheels are many. Every four years our General Conference spends the month of May in applying the hammer to see if the wheels all remain sound, or need repairs, or call for improved models. Invariably some changes are made—usually to advantage. This year, for the first time in history, lay delegates will

SUPPLANT COFFEE

Belief of a Raymond Lady

Mrs. J. T. Bartlett, Raymond, N. H., says: "I suspected that coffee was the cause of my persistent dyspepsia and terrible feeling of weakness and faintness at the heart. It was hard to give up coffee, but when I got some Postum Food Coffee and learned how to make it properly, I quickly obtained relief from the old troubles. The unpleasant sensation of faintness at the heart has entirely gone.

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probably equal in number the ministerial. Thus will come added wisdom from the pew. Methodist eyes from all parts of the world will turn eagerly and expectantly toward Chicago and daily read with keenest interest the proceedings of that great assembly. Epworthians will find it very instructive to follow the reports of this legislative body. That they may be divinely guided in removing obstructions and making ample provision for the mightiest energizing of spiritual power through all the wheels, is to be devoutly prayed.

Memorial Day

The 30th of May brings this glad, sad day: Glad in the triumph it celebrates; glad that our Union was preserved; glad that those who honestly strove to destroy it have seen their mistake and now rejoice in the defeat which has proven a victory for all sections of our united land; glad for the splendid abilities and unsurpassed heroism displayed by our countrymen; glad that our flag so fair has kept its place in the sky of liberty and is steadily advancing to world-wide recognition as the emblem of earth's foremost nation. Sad, sad, because the day recalls the loss of those brave multitudes who poured out their precious blood upon our country's altars. Patriots true were they. Fresh and green shall their memory be kept in a rescued and prosperous nation's grateful heart. March softly toward their resting places, and over their sleeping dust scatter sweet flowers in honor of their undying love of country and of home.

General Decoration

Love on and remember ever. Thus speaks the true heart concerning its departed dear ones. Love is eternal. It is a witness of immortality. When the treasured ones we "have loved long since and lost awhile," come not back to receive our ministries, the heart yearns to continue its expressions of affection. Hence on Decoration Day nearly all graves are visited and bright blossoms placed thereon with tenderest memories. Then back to our accustomed circles may we go to adorn our living friends with such kindness as will keep their lives more fragrantly bright.

A Spin

How pleasant is the fresh morning air when your wheel is in good condition and you are also! How refreshing, even after a day's toil! How reinvigorating on a spare afternoon! How especially enjoyable for a good long holiday! But never, never, never, on Sunday! This involves too much "wear and tear" upon the very "bearings" of life's greater wheels in whose proper revolutions human progress centres. No person can afford to desecrate the Lord's Day.

Spring Fever

Have you a touch of it? Does it come on with unwonted severity Sunday morning? All the week you have been, like Martha, "cumbered about much serving." What a busy week it has been! Up early, to bed late! Sunday's sun rises. But aren't you weary? Were you ever more completely exhausted? Will you

attend church services? How can you? Surely to take care of one's body is as important as worship. So conscience is silenced and you stay at home—rock, stretch, yawn, lounge, and manage to feel miserable enough. Is this your Sabbath? If so, were you not six days in breaking it? Are not all of us in danger of unfitting ourselves during the week for Sunday's most profitable observance?

Amateurs and Professionals

Among sporting men these are very common terms. What is their meaning? The amateur is one who plays for the mere enjoyment afforded, and not for pay, while the professional makes it his business; he earns a living thereby, or at least adds to his income. May not Christians be divided into these two classes? Nay, do they not divide themselves into amateurs and professionals? The man who, when asked his business, replied, "My business is serving the Lord, and I make shoes to pay expenses," was evidently a "professional" Christian. Here is the broad difference between them. The amateur makes the service of Christ secondary, subordinate. He devotes more time and thought and strength to other pursuits than to pleasing and honoring his divine Master; while the professional exalts the service of Christ to the first place in his thought and affection. With him his Master is supreme. Some one says truly, "An enthusiastic religion is the perfection of common-sense." Soundest judgment and sanest mind endorse the Christ-centered life.

Children at Preaching Service

A certain Sunday-school superintendent has inaugurated a plan for inducing intermediate scholars to attend preaching. This is a capital idea. Blessed is the congregation made up partly of bright girls and boys! It is the conviction of this writer that their presence would move the preacher to so simplify and brighten his sermons as to make them much more attractive to adult hearers. The habit of attending Sunday morning worship strengthens, deepens, develops, the ethical and spiritual life. Encourage the children to honor the preaching of God's Word.

Kindness by the Way

A boy wheeling a heavy cart was almost stuck in the deep mud when a man came along and gave a push. "You manage that cart pretty well," said the kind gen-

tleman. "That was a bad place to get through." He then passed on, and so did the boy. But all day his cart wheeled more easily and his face wore a brighter look.

A lady stepped into an elevator in a tall building, and as she did so said pleasantly to the colored boy: "Good morning!" "Good morning," he answered, and then remarked: "Dat is de fust time anybody ever said it to me here."

"Life were not worth the living

If no one were the better

For having met you on the way,

And known the sunshine of your stay."

"Sweetness and Light"

This famous and fine phrase of Matthew Arnold is beautifully descriptive of a rich Christian experience. The following true and fair utterances regarding the new birth are equally applicable to the higher life which every one of us may enjoy:—

"Dear souls, this is not a thing hard to obtain and painful to secure.

"God has provided and waits to bestow it. Jesus died to secure it.

"The Holy Spirit longs to work and witness it in our hearts.

"It waits to come as sweetly as the touch of health comes to the convalescent.

"It hovers near and steals into the being as tenderly as love comes to the heart of youth.

"It comes as daylight comes to dissipate the fogs of night.

"It comes under the warmth of divine love, as spring comes to wake the slumbering earth into life and beauty."

Two Methods

In two ways have men struggled up to Christian civilization—by antagonism and by conciliation. Both are legitimate. Each one has its own peculiar advantages. Some men adopt the one, some the other; while there are those who combine the two or adopt each in turn according to their judgment as to which will be most effective in a particular case. Reformers naturally, and it may be necessarily, antagonize. Then comes battle. In its heat hard blows are struck. Somebody is hurt. It is difficult to see how it can be otherwise. There are times when the right can be established in no other way. Well is it for the church that men there are who are willing to hit hard, even though the blows rebound upon their own heads. And yet happy are those who win bloodless victories by peaceful measures. Honor to all who lift the race nearer God by either method!



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League Prayer Meeting Topics for May

REV. MATTHIAS S. KAUFMAN, Ph. D.

May 6—How Christians Grow. Mark 4: 26-29.

DAILY READINGS

Monday. First the seed. Matthew 13: 31, 32.
Tuesday. Growth expected. 2 Peter 3: 13-18.
Wednesday. Growth awaited. Mark 11: 12-14.
Thursday. Fruit bearing. Colossians 1: 1-19.
Friday. With fullness. Ephesians 4: 1-15.
Saturday. Have I grown? Matthew 7: 16-18.

"It is not growing like a tree
In bulk, doth make men better be;
Or standing long an oak, three hundred
years,

To fall a log at last, dry, bald and sere.

A lily of a day
Is fairer far in May,
Although it fall and die at night;
It was the plant and flower of light.
In small proportion we just beauties see,
And in short measure life may perfect
be."

The first essential of growth is life. Certain it is that the being of grace must exist before the increase of it. Our Scripture emphasizes not so much the fact of growth as its process. This is illustrated by the path along which the seed passes from its immature state on to perfection. How aptly does this picture show to us how Christians should grow.

"BLADE"

This is the part of the plant which first appears above the ground. It is an index, a promise. Its real life, however, is beneath the surface. The root declares whether it shall grow or not. There it lies, dark as the earth upon which it feeds. But that root is the determining power. If strong, healthy, active, the success of the blade is assured. Thus is it also with the young disciple. All growth depends upon his being well-rooted in Christ's love.

Simplicity is a marked characteristic of the young plant. It is pliable—may we not say teachable, easily directed, readily conforming to the plan of its life? So it grows every hour a little larger, a little stronger, and rebels not against its mission. How like the young Christian! He is simple-hearted, trustful, obedient, happily accepting God's plan for his developing life.

"EAR"

The ear-stage is more advanced. It holds an intermediate place. Behind it are opportunities improved. Before are promises of largeness, ripeness, richness. The kernels are forming and filling. And yet there is more to follow. None of the soft, cellular tissue of the mushroom is in the stalk. No, here is the strong fibre of faithful obedience to the law of its growth. How commanding and beautiful is the growing soul, gaining new strength each year with which to bear noble responsibilities and to lift for the world's betterment!

"FULL CORN"

Here we have time's splendid fulfillment. It stands for maturity. It is the climax of obedience. The "full corn" of Christian character is the most luscious fruitage that earth holds up to its Creator. So charming and choice is it that all the immense outlay required for its production finds ample compensation in its worth. Steadily it grows—no halting, no lagging behind, no shifting from plan to plan. Adhering closely to God's own perfect plan of development, it rises into His likeness. In yonder corn-field the *nereocytus lutea* may send forth its stems of three hundred feet in length, with a bunch of leaves forty feet long; but that has not turned the corn

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RUSTLINGS

When a boy I walked miles through the corn-fields of Illinois. There stood those great stalks, straight and sturdy, a veritable phalanx of wonder. In the rich ground they were rooted firm and steady. Their blades were two-edged and pointed like ancient swords. Their tassels resembled plumes on a warrior's helmet. But their battle shed no blood. Their victories were the victories of peace. They sustained life and never destroyed it. What marvelous ears—long, thick, full! Rustle, rustle, went those stalwart stalks with flashing blades. Hear them. Rustle, rustle! Bestir, bestir, O growing youth! The world needs men deeply rooted in the fertile soil of truth and love. Rustle, rustle! Grow straight! grow strong! grow manly! Rustle, rustle! Bring forth fruit meet for the garner of everlasting life. Blow, breezes, blow! Blow over cornfields yellow and cornfields ripe! Each season may you find us all a little nearer the glorious fulfillment of the "full corn in the ear."

"So live that you each year may be,
While time glides softly by,
A little farther from the earth,
And nearer to the sky."

May 13—Vision and Service. Ex. 24: 15-18; 32: 19, 20; Matt. 17: 1-8; 14-20. (Epworth League Anniversary.)

DAILY READINGS

Monday. Visions essential. Prov. 29: 18; Gal. 1: 11-18.
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Wednesday. God's appeal in visions. Acts 9: 1-12.
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Saturday. Seeing the Son of God. Dan. 3: 13-25.

How beautifully appropriate this topic for an anniversary Sunday! It is another putting of our grand motto—"Look and Lift. See and Serve." Vision exhilarates and service utilizes awakened energies. Yonder is that majestic leader, Moses, up on the mount with God, forty days. Was this sweet Elysium to last? No. Coming down to his people, what does he behold? A golden calf. Idolatry has taken possession of the Israelites, and now there is work enough for all his vision-quickened powers. From vision he is summoned to service. To another mount went the one Supreme Leader, taking with Him three disciples. What a vision here appeared! That splendid palace on the hill, with blinds all closed and curtains drawn, gives no sign of the blaze of brilliancy within. Now all at once let every blind be flung wide open and every curtain be lifted. What a transfiguration bursts upon your sight! Greater vision than that appeared to the three followers, for two visitants from realms of glory came down in the glistening light. What a luminous view was that! Too dazzling was it for earth-eyes to behold, and they fell to the ground. After seeing and hearing those long-departed worthies, could they ever again doubt the immortality of our essential being? Can we? The visitors return, the audible voice is heard no more, Christ

is the same in appearance. Down the mount they must pass to toil and sacrifice. But were they not better prepared for service by reason of the vision?

"Lord, lead us to the mountain height,
To prayer's transfiguring glow;
And clothe us with the Spirit's might
For grander work below."

SLANT LIGHTS

In the Vatican may be seen the "Transfiguration of Christ" by Raphael. This was the last painting of this almost unrivaled artist. Before it was quite finished he was taken ill. At his request it was brought to his bedside that his last thoughts might dwell on his glorified Saviour. After life had left the body the picture was hung over the remains of the departed painter. For days crowds passed by to honor this genius and gazed with reverence upon his placid face. Raphael's vision was clearer than that of most men and he had the rare skill of putting on canvas what he saw, that others might thus be served.

In "The Legend Beautiful" of Longfellow's "Tales of a Wayside Inn" a monk has been praying for a better life and that he might see Jesus. At length his prayer was granted. A vision filled his room with glory. There stood his Lord. Entranced he gazed upon the glorious Saviour when the convent bell rang the hour when it was his duty to feed the poor. How could he leave this vision? He so feared it might not be there upon his return. But, while hesitating, he heard a voice say,—

"Do thy duty; that is best;
Leave unto thy Lord the rest."

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"When the blessed vision said,
'Hadst thou stayed, I must have fled.'"

Remember, Epworthians, that visions are not for pleasure, but for service. Pray much for enlarged vision, made so clear that you may see what Christ Himself sees. Remember, also, that pure eyes alone can see what God sees, and see Him. All impurity, even in thought and imagination, dulls the eyesight of the soul. Scorn, abhor, abominate, loathe, unchaste stories, vile pictures, indecent songs; learn to see clearly with your spiritual nature, and visions of transcendent beauty shall often lure you on to service of incalculable benefit to your fellow-men. "Your young men shall see visions." Keep looking and seeing spiritual realities, and you will keep

YOU can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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Address MACBETH, Pittsburgh, Pa.

young. See what God wants you to do, and do it.

May 20. — The Power of a Temperate Life. Dan. 1: 1-17. (Quarterly Temperance Meeting.)

DAILY READINGS

Monday. What is temperance? 1 Cor. 9: 25-27.
Tuesday. Need of personal purity. Titus 1: 15; 2: 2-15.
Wednesday. The power of influence. 1 Cor. 8: 8-13.
Thursday. Help by example. 1 Thess. 1: 1-10.
Friday. The safe community. Ps. 144: 9-15.
Saturday. How to insure public weal. Ps. 33: 12; Isa. 60: 12.

Daniel's life was a troubled but a triumphant one.

"Son of sorrow, doomed by fate
To a lot most desolate;
To joyless youth and childless age,
Last of thy father's lineage;
Blighted being! whence hast thou
That lofty mien and cloudless brow?"

1. From Clear Convictions. Daniel had been taught the principles of a temperate life. His career is one of the most powerful object-lessons in all history. Upon plain diet he had been reared. Highly flavored foods he had been taught to consider harmful; if harmful, then sinful. Hence his convictions had become a matter of conscience. Hail to the man of firm convictions! So many have only opinions. God's crowning gift to man is conscience. Daniel had a conscience. Hence his "lofty mien and cloudless brow."

2. From Purpose. This is a step in advance. Some men allow their convictions and conscientious conclusions to die in the bud. Not so with Daniel. He allowed them to take their rightful course of development. Hence we find in him a healthful, vigorous, active purpose moving to its goal. How such a purpose commands our admiration!

3. From Courage. What promptitude and pluck we find in him! No hesitation, no parleying. What a ring in his courage! No weak place in it! No alloy — pure gold. It commands the applause of men and the approval of God. It has, somehow, the universe in its favor.

4. From Courtesy. This is another element of strength. With true politeness, which is a heart-quality, "he requested that he might not defile himself." A friend once remarked with fine discrimination: "There is a difference between positiveness of character and positiveness of manner." Daniel had a flinty positiveness of character, but his manner was gentle and becoming.

5. From Purity. In this celestial characteristic we find the basis of all the others. Purity of heart and purity of motive gave Daniel close access to God. Through intimate communion with Him he gained that robust strength with which he could withstand the fierce temptations of a dissolute court.

MAGNETS

1. Restrain self and thereby gain strength.
2. Genuine temperance is not a hobby, but a principle of right living.
3. Temperance has to do with the temper as well as with intoxicants.
4. He who does not control himself cannot hope to rightly influence others.
5. Satan is willing to excuse us from the wine-glass if only we will consent to be intemperate in other vices.
6. Men will follow him who declines to follow his own evil passions.
7. He is essentially a king who rules himself.

ADVANTAGE

When General Grant was in command of the army before Vicksburg, several officers were once gathered at his headquarters. One of the number invited the others to a social glass. All

accepted except one. He asked to be excused, remarking, "I never drink." A few days afterward this total abstainer received a note from General Grant, requesting him to report at headquarters. Upon his doing so, Grant said: "You are the officer, I believe, who said the other day that you never drank." The young man replied, modestly, that he was. "Then," continued the General, "you are the man I have been looking for to take charge of the commissary department, and I order you to be detailed for that duty." All through the remainder of the war he served in that capacity, and after General Grant became President the young man who never drank was again in demand. The President, needing a very trustworthy man for some important position, gave him the appointment.

The truly temperate life has power in itself and exerts a salutary influence upon society. Real temperance is total abstinence from all forms of evil and the wise use of every form of good. Conviction, purpose, courage, courtesy, purity, lifted Daniel not only to a temporal throne, but crowned him with a regal might which has swayed the centuries in large measure, making it easier for myriads of young men to live honorable and useful lives.

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
Dare to make it known."

May 27 — Have Patience. Matt. 18: 21-32, 35.

DAILY READINGS

Monday. Adding to temperance. 2 Pet. 1: 1-11.
Tuesday. Which are the common virtues? Mark 10: 17-22.
Wednesday. How does one help all? Rom. 5: 1-5.
Thursday. Minor vs. major virtues. 2 Kings 5: 1-13.
Friday. What patience secures. Rom. 15: 4-6.
Saturday. The victorious and patience. Jas. 1: 1-4.

What a text and what a sermon have we in this telling parable of our Lord! Not only is forgiveness taught, but beneath it is a patience that never tires. A compound illustration it may be called — illustrating base impatience and rare patience. The debtor who had been forgiven a vast sum turns upon one who owes him a small amount and exacts every penny. Base ingratitude! We readily draw the inference. God is merciful to us in our almost numberless failures, while we in turn are often cruelly exacting of one another. To do a kindness to one who has been unobliging to us is so unusual as to attract attention by its rarity. King Humbert of Italy quite conquered the natural human tendency at this point. A prince had shown himself quite unwilling to be accommodating. On a certain day he had refused to be one of a committee of good-will for the king. Along with instances of unfriendliness King Humbert felt this last act very keenly. While so troubled over it that he could not sleep, he chanced to look from his palace window, and lo! the palace of this prince was in flames. What should be done? Only one thing. Post-haste King Humbert and his attendants were upon the scene to help save the family and their property. To the patient and noble-hearted king this deed brought its own reward. Fortunate, too, was it for the prince that he had manliness enough to acknowledge his indebtedness to Humbert and to express gratitude for his generous help in danger.

MASQUERADES

1. Patience is not idleness, even though idleness often passes for this virtue.
2. Neither is it indifference. Sometimes when people "don't care" they flatter themselves that they are very patient.
3. Furthermore it is not cowardice. A person of conviction, enterprise and courage will desire to bring about some needed

result. It is a difficult task, and one that requires combined effort. Mr. A — is heroic and ready to put his shoulder under the load and lift like a giant. The others stand off, appalled at the gigantic undertaking. Then easy-going Brother B —, with his tendency to move slowly, says: "Let us not hasten, Brother A —. You know we must have patience." Yes. But this kind of patience? Beware of the mere masquerade!

GENUINES

1. Pure patience has in it the element of bravery.
2. Patience is not only strength, but wisdom in the exercise of power.
3. To lose patience is to lose an essential part of oneself.
4. Eternity belongs to genuine patience.
5. Buffon once affirmed that "genius is patience."
6. The Revelator speaks of "the kingdom and patience of Jesus Christ" — a kingdom established by centuries of patient effort and patient suffering.
7. St. James gives this virtue a supreme place, as the consummation of character. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

8. Suffering love, forgiving and patient, is the highest conceivable form of greatness.

Where may we learn what it is? At the feet of Jesus and walking hand in hand with Him. He is the only perfect model. Our vast indebtedness to Him ought to make the indebtedness to us from others seem very small.

"When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unswerving heart,
Then, Lord, shall I fully know —
Not till then — how much I owe."

Brockton, Mass.

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The famous "white city," as the pure food factories of the Postum Cereal Co., Ltd., of Battle Creek, Mich., are called never shuts down day or night. The great ovens once heated up are kept going, as are the grinding mills, blending machines, mixing machines, and the entire plant; the day laborers, men and women, are replaced at six o'clock in the evening by a night force.

The name "white city" was given by the citizens to the location owing to the color of the numerous factory buildings which are painted pure white with very dark bronze green trimmings.

The utmost cleanliness is observed throughout, and the appetizing odors from the foods in preparation, permeate the air in all directions.

Their products, Grape-Nuts breakfast food and Postum Cereal Food Coffee, go all over the world to the breakfast tables of the well-to-do Japanese and Chinese, and to the high caste Brahmins of India, to the Emperor of Germany, to Royalty in Italy, to Great Britain, South America, and they are found in practically all of the best homes in America.

By scientific selection of the certain parts of grains which supply Phosphate of Potash and other important elements for quickly rebuilding the most delicate part, of the human body (brain and nerve centres), and making up therefrom a most delicious food, Grape-Nuts, and a breakfast food-drink, Postum Cereal Coffee, this firm has become known as the foremost producers of Health Foods in the world, and their name affixed to a package of food is sufficient evidence of its purity and excellence.

League Prayer Meeting Topics for May

REV. MATTHIAS S. KAUFMAN, Ph. D.

May 6—How Christians Grow. Mark 4: 26-29.

DAILY READINGS

Monday. First the seed. Matthew 13: 31, 32.
Tuesday. Growth expected. 2 Peter 3: 13-18.
Wednesday. Growth awaited. Mark 11: 12-14.
Thursday. Fruit bearing. Colossians 1: 1-10.
Friday. With fullness. Ephesians 4: 1-15.
Saturday. Have I grown? Matthew 7: 16-18.

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Dare to make it known."

May 27 — Have Patience. Matt. 18: 21-32, 35.

DAILY READINGS

Monday. Adding to temperance. 2 Pet. 1: 1-11.
Tuesday. Which are the common virtues? Mark 16: 17-22.
Wednesday. How does one help all? Rom. 5: 1-5.
Thursday. Minor vs. major virtues. 2 Kings 5: 1-13.
Friday. What patience secures. Rom. 15: 4-6.
Saturday. The victorious and patience. Jas. 1: 1-4.

What a text and what a sermon have we in this telling parable of our Lord! Not only is forgiveness taught, but beneath it is a patience that never tires. A compound illustration it may be called — illustrating base impatience and rare patience. The debtor who had been forgiven a vast sum turns upon one who owes him a small amount and exacts every penny. Base ingratitude! We readily draw the inference. God is merciful to us in our almost numberless failures, while we in turn are often cruelly exacting of one another. To do a kindness to one who has been unobliging to us is so unusual as to attract attention by its rarity. King Humbert of Italy quite conquered the natural human tendency at this point. A prince had shown himself quite unwilling to be accommodating. On a certain day he had refused to be one of a committee of good-will for the king. Along with instances of unfriendliness King Humbert felt this last act very keenly. While so troubled over it that he could not sleep, he chanced to look from his palace window, and lo! the palace of this prince was in flames. What should be done? Only one thing. Post-haste King Humbert and his attendants were upon the scene to help save the family and their property. To the patient and noble-hearted king this deed brought its own reward. Fortunate, too, was it for the prince that he had manliness enough to acknowledge his indebtedness to Humbert and to express gratitude for his generous help in danger.

MASQUERADES

1. Patience is not idleness, even though idleness often passes for this virtue.
2. Neither is it indifference. Sometimes when people "don't care" they flatter themselves that they are very patient.
3. Furthermore it is not cowardice. A person of conviction, enterprise and courage will desire to bring about some needed

result. It is a difficult task, and one that requires combined effort. Mr. A — is heroic and ready to put his shoulder under the load and lift like a giant. The others stand off, appalled at the gigantic undertaking. Then easy-going Brother B —, with his tendency to move slowly, says: "Let us not hasten, Brother A —. You know we must have patience." Yes. But this kind of patience? Beware of the mere masquerade!

GENUINES

1. Pure patience has in it the element of bravery.
2. Patience is not only strength, but wisdom in the exercise of power.
3. To lose patience is to lose an essential part of oneself.
4. Eternity belongs to genuine patience.
5. Buffon once affirmed that "genius is patience."
6. The Revelator speaks of "the kingdom and patience of Jesus Christ" — a kingdom established by centuries of patient effort and patient suffering.
7. St. James gives this virtue a supreme place, as the consummation of character. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."
8. Suffering love, forgiving and patient, is the highest conceivable form of greatness.

Where may we learn what it is? At the feet of Jesus and walking hand in hand with Him. He is the only perfect model. Our vast indebtedness to Him ought to make the indebtedness to us from others seem very small.

"When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know —
Not till then — how much I owe."

Brockton, Mass.

A BUSY FACTORY

Never Closes Its Doors, Day or Night

The famous "white city," as the pure food factories of the Postum Cereal Co., Ltd., of Battle Creek, Mich., are called never shuts down day or night. The great ovens once heated up are kept going, as are the grinding mills, blending machines, mixing machines, and the entire plant; the day laborers, men and women, are replaced at six o'clock in the evening by a night force.

The name "white city" was given by the citizens to the location owing to the color of the numerous factory buildings which are painted pure white with very dark bronze green trimmings.

The utmost cleanliness is observed throughout, and the appetizing odors from the foods in preparation, permeate the air in all directions.

Their products, Grape-Nuts breakfast food and Postum Cereal Food Coffee, go all over the world to the breakfast tables of the well-to-do Japanese and Chinese, and to the high caste Brahmins of India, to the Emperor of Germany, to Royalty in Italy, to Great Britain, South America, and they are found in practically all of the best homes in America.

By scientific selection of the certain parts of grains which supply Phosphate of Potash and other important elements for quickly rebuilding the most delicate part, of the human body (brain and nerve centres), and making up therefrom a most delicious food, Grape-Nuts, and a breakfast food-drink, Postum Cereal Coffee, this firm has become known as the foremost producers of Health Foods in the world, and their name affixed to a package of food is sufficient evidence of its purity and excellence.

TWENTIETH CENTURY THANK OFFERING

DR. EDMUND M. MILLS, corresponding secretary of the Twentieth Century Thank-Offering Fund, has issued the following statement of gifts and subscriptions to the colleges and seminaries of the Methodist Episcopal Church, as reported by the presidents and financial secretaries of the various institutions:—

COLLEGES AND UNIVERSITIES

Allegheny College,	\$ 13,000
American University,	463,000
Baker University,	25,000
Baldwin University,	40,000
Boston University,	100,000
Central Tennessee College,	1,500
Charles City College,	10,899
Clafin University,	25,000
Clark University,	1,000
Cornell College,	172,000
Dakota University,	6,000
De Pauw University,	107,000
Dickinson College,	35,000
Fort Worth University,	4,900
Grant University,	9,500
* Hamline University,	100,000
Illinois Wesleyan University,	40,000
Iowa Wesleyan University,	34,000
Kansas Wesleyan University,	130,000
Lawrence University,	4,680
McKendree College,	27,000
Missouri Wesleyan College,	20,000
Moore's Hill College,	6,000
Mount Union College,	5,870
Nebraska Wesleyan College,	6,000
New Orleans University,	1,110
† Ohio Wesleyan University,	459,000
Portland University,	525
Red River Valley University,	12,000
Simpson College,	15,000
Southwest Kansas College,	2,898
Syracuse University,	102,000
Taylor University,	1,500
University of Denver,	46,000
Upper Iowa University,	15,000
Wesleyan University,	7,500
† (School not named),	42,000

Total for colleges and universities, \$2,095,082

SEMINARIES

Albuquerque College,	\$ 7,000
Beaver College and Musical Institute,	22,936
Centenary Collegiate Institute,	65,000
East Greenwich Academy,	8,000
Grand Prairie Seminary,	67,000
Mallaleu Seminary,	5,000
Marionville Collegiate Institute,	1,600
Meridian Academy,	250
Montana Wesleyan University,	9,000
Morristown Normal College,	31,000
New Hampshire Conference Seminary,	128,000
Pennington Seminary,	40,000
Troy Conference Academy,	1,500
† Wesleyan Academy,	12,000
Western Reserve Seminary,	453
West Virginia Conference Seminary,	13,636
Wilmington Conference Academy,	10,000
Wyoming Seminary,	27,000
Fort Edward Collegiate Institute,	1,300
Lasell Seminary for Young Women,	1,000
Woman's Foreign Missionary Society (schools),	54,988

Total for seminaries, \$506,713

* Conditional. † Part annuity.

SUMMARY

Colleges and universities,	\$2,095,082
Seminaries,	506,713
Total,	\$2,601,795
Church debts (estimated),	\$2,500,000
Church philanthropies (estimated),	750,000
Grand total,	\$5,851,795

These figures do not include what has been subscribed toward the superannuated funds of the various Conferences nor to the cause of city evangelization.

— Bishop Bowman will be 83, July 15; Foster was 80, Feb. 22; Andrews will be 75, Aug. 7; Merrill 75, Sept. 16; Mallaleu was 71, Dec. 11; Warren was 69, Jan. 4; Walden 69, Feb. 11; Vincent 68, Feb. 23; Ninde will be 68, June 21; Foss was 66, Jan. 17; Hurst will be 66, Aug. 17; Joyce and McCabe will be 64, Oct. 11; FitzGerald will be 63, July 27;

Fowler 63, Aug. 11; Cranston will be 60, June 27; and Goodsell was 59, Nov. 5.

W. H. M. S.

The second quarterly meeting of the New England Conference Woman's Home Missionary Society met at First Church, Somerville, April 4. Mrs. Butters conducted the devotional service. Mrs. Gallagher responded in appropriate words to the very cordial welcome to the hospitality of the church extended by Mrs. Morrison, president of the local auxiliary.

Mrs. Floyd, corresponding secretary, reported the work all over the Conference in good condition. Some successful district meetings had been held, and others are already planned. The report for the quarter represents 59 auxiliaries, 12 circles and 4 bands, with an aggregate membership of considerably over 2,000. The Tremont St. auxiliary is the largest in the Conference, having a membership of 108. Mrs. Sanborn reported good news in the way of new subscribers to *Home Missions*. Mrs. Ainsworth, secretary of young people's work, gave a most encouraging report of her department. The young women are awake and interested, supporting beneficiaries, sending supplies to medical missions, making garments for the needy ones, etc. Since last April six new organizations of young people's societies have been effected.

Since January the treasurer, Miss Webster, has received \$2,199.71, some of which will go toward the general work, the rest to the Medical Mission, Immigrant Home, and other special objects.

Mrs. Farr, secretary of Religious Periodical Bureau, has placed 60 papers and magazines regularly during the quarter; 13 boxes and barrels of literature have been sent to schools South and West; also an urgent appeal for reading matter from one of the nurses at the Matanzas Military Hospital, Cuba, where there are 130 patients, had been met. She gave an interesting account of the growth of this department and read some appreciative letters from pastors who have been aided in this way. She has many calls for church papers which she is unable to fill.

The report of Miss Perry, chairman of Immigrant Home committee, showed a considerable decrease in immigration the past six months. During this time Mrs. Clark has met 25 steamers and trains; there have been 149 inmates in the Home, 1,678 nights' lodgings provided, 5,349 meals served, 51 religious services held, and 445 persons helped on the pier. There has been considerable illness in the Home, which, with the Christmas festivities (which usually continue three days, at which this year 250 presents were given away) and trying cases that are left in Mrs. Clark's care pending investigation, makes a very busy life for the superintendent.

The Medical Mission still continues its beneficent work, the past three months having been the busiest in its history. The report was given by Mrs. Silas Peirce. The physicians had treated 1,933 patients; the nurse had made 250

professional calls; Miss Nilli, the Italian missionary, had made 102 visits, held 20 religious meetings and 45 mothers' meetings. The desk money received—\$98.73—had covered the expense of all supplies. Physicians speak in the highest terms of the work being done at the Mission, and its influence among the Jews is something remarkable. The equipment is utterly inadequate to meet the present and rapidly growing needs of the work, and new, commodious quarters are an imperative necessity for best results.

The opening hour of the afternoon session was devoted to a service of consecration led by the president, Mrs. Jacobs. Prof. Harriette J. Cooke followed with an admirable address, the key-note of which was, "The Compassion of Jesus," and Mrs. Galbraith presented the subject of our "Twentieth Century Thank Offering." Mrs. Breen, of Cambridge, favored the convention with a beautiful solo, and the Deaconess Quartet sweetly sang several selections, resolutions of thanks for which, and for all that had been done to make the day pleasant and profitable, were heartily adopted.

MRS. JOHN GALBRAITH, Rec. Sec.

W. F. M. S.

The second quarterly meeting of the New England Branch of the Woman's Foreign Missionary Society was held, April 11, at Newton Centre. The fact of this meeting being held in the beautiful new church, which also holds the magnificent memorial window placed there by two loving, generous hearts in memory of our beloved Dr. William Butler, drew a large number of ladies to this service, and the day was one of rare interest, characterized from beginning to end by gracious hospitality and courtesy, Christian harmony and luminous thought. The reports from corresponding and home secretaries, from treasurer and other officers, were interesting and encouraging. To be sure, more workers are urgently called for, and more money is the pressing need; but strong faith and abundant labors, with never-failing hopes of ultimate success, seemed to be the rule.

An appreciative audience gathered at the afternoon service to listen to Dr. J. W. Butler, of Mexico. Very appropriate seemed the presence of this man of God in this church made sacred to him and to his family by the memorial above mentioned, and carrying on as he is the blessed work founded by his sainted father in the distant land of Mexico. The address was most delightful, giving a clear idea of the country, with its idolatry and gross superstition; of the work of our Missionary Society in the various stations; with commendatory words in behalf of our untiring missionaries, and the assurance that the work is accomplishing the desired result and that the people truly appreciate the efforts put forth to save them. The speaker referred to his recent sail into the harbor of Havana. He arose early in the morning and went on deck, knowing that a sight never seen before would greet his eyes. As he

ARMSTRONG & McKELVY
Pittsburgh.
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Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR
Cincinnati.
ECKSTEIN
ATLANTIC
BRADLEY
BROOKLYN
JEWETT
ULSTER
UNION
SOUTHERN
SHIPMAN
COLLIER
MISSOURI
RED SEAL
SOUTHERN
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNELL
Buffalo.
KENTUCKY
Louisville.



WHAT is the value of a guarantee that a paint will last if at the end of the time it must be burned or scraped off before you can repaint.

The only paint that presents a perfect surface after long exposure, without special preparation, is Pure White Lead. Employ a practical painter to apply it and the result will please you.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

saw in the distance rising dark and sombre the outline of old Morro Castle, he looked on high and spied floating in the breeze, not the Spanish flag, the signal of oppression, but our own Stars and Stripes, signal of liberty and hope. And the prayer arose from his heart that the promises made under that flag might be righteously carried out in the years to come. Dr. Butler closed with saying that he expects yet to see the Methodist banner flying over every town and

village in Mexico, which shall mean a full, free and conscious salvation to every man, woman and child in that beautiful land.

Miss Effie Young was introduced and made a plea for money for a kindergarten in her school in China. Miss Clara Cushman, always in labors abundant, plead for money for another most worthy object. Miss C. A. Richardson spoke for the Committee on the Twentieth Century Thank-Offering. Visiting clergymen and

missionaries were introduced, after which Dr. Wm. R. Clark dismissed the congregation with the benediction, thus fittingly closing a day of intellectual and spiritual blessing.

A. W. P.

Affliction is like a reading glass, which God slips between our eyes and His Word. Then how large the promises read! How precious and near they grow!

THE WONDERFUL VAPOR BATH

Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs, All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Methods of Steaming the Poisons out of the System

Ministers and Those Who Have Used It Declare It To Be The Most Remarkable Invigorant Ever Produced, Better Than Any Treatment At Hot Springs, Sanitariums or Health Resorts

38,478 "Quaker" Cabinets Sold Last Month

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman or child who has used it.

Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in indorsing the same as just what all our readers need.

It is an air-tight inclosure, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor, or Medicated Bath, with no possibility of



taking cold afterwards or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700, and John C. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which, referring to

Rheumatism, La Grippe, Kidney Troubles,

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism: this Cabinet did him more good than \$50 worth of drugs." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. Geo. H. Hudson, Okemos, Mich., says: "I gave up my parsonage on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mrs. Ober, No. 804 Broad St., Columbus, O., writes: "It is grand for curing colds, la grippe, inflammation, aches, pains; it cured my uncle of neuralgia and sleeplessness with which he had long suffered. A neighbor cured herself of la grippe in one night, her little girl of measles, her son of croup. Another neighbor cured eczema of many years' standing." Hon. A. B.

Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

Hundreds of Ministers

write, praising this Cabinet. Rev. H. C. Roer-naes, Everett, Kan., says: "It's a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I can not praise it enough." Rev. Baker Smith, D. D., Fairmont, N. J., says: "Your Cabinet rid's the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz, Mrs. Kendrick, Prin. of Vassar College; John T. Brown, editor "Christian Guide"; Rev. C. M. Keith, editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people, recommend it highly.

It Prevents Disease,

and physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous eliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers. To

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

The Important Feature

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishness. Astonishing is the improvement in health, feeling and complexion. The first bath makes you feel like a new being; 10 years younger.

With the Cabinet, if desired, is a

Head and Complexion Steamer,

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results: removes pimples, blackheads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet, my Catarrh, Asthma and Hay Fever, with which I have been afflicted since childhood, have never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills."

Whatever

Will Hasten Perspiration

every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1902 style

Square Quaker Folding Thermal

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide as shown in

cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements.

The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space, when not in use; easily carried, weighs but 10 pounds.

People don't need bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

So-Called Cabinets

on the market, but they were unsatisfactory, inconvenient, simply cheap, flimsy affairs.

After investigation we can say that the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure Nervous Troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. (They offer \$50 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Scaldica, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

Cure the Worst Cold

with one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

How to Get One

All our readers who want to enjoy perfect health, prevent disease and are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write The World Mfg. Co., 2242 World Building, Cincinnati, O., and ask them to send you their pamphlets, describing this invention. The price is wonderfully low, only \$5.00, complete, with heater, directions and formulas. Head attachment, if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Write today for full information: or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check.

Don't fail to send for booklet, anyway.

The Cabinet is a Wonderful Seller

for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 every month and expenses.

EAST MAINE CONFERENCE

Reported by REV. C. A. PLUMER.

THE East Maine Conference met for its 53d session in the Methodist Episcopal Church in Belfast, April 18. This is the fourth time the Conference has been hospitably entertained by this church.

In the absence of Bishop Mallalieu, E. H. Boynton, presiding elder of Bangor District, called the Conference to order at 9 A. M.

The usual devotional services were observed and the sacrament of the Lord's Supper was administered.

I. H. W. Wharf was re-elected secretary, and nominated for his assistants S. A. Bender and A. L. Nutter.

G. M. Bailey was elected statistical secretary, and nominated as his assistants D. R. Pierce, B. W. Russell, and C. B. Morse.

J. Tinling was chosen treasurer, and nominated T. F. Jones and J. W. Hatch his assistants.

Each of the nominations was confirmed.

The standing committees were appointed. The secretary was instructed to convey the fraternal greetings of the Conference to the Maine Conference.

C. A. Plumer was requested to send the sympathy of the Conference to Bishop C. H. Fowler.

C. A. Plumer presented the first annual report of the National Mutual Church Insurance Association, and moved its reference to a committee of three, nominating D. B. Phelan, F. H. Osgood, and L. L. Hanscom, who were elected.

C. R. Magee, of the Boston Depository, Geo. E. Whitaker, agent of ZION'S HERALD, and Dr. A. A. Wright, of the Boston School of Correspondence, were introduced, and each represented the trust committed to him.

The serious sickness of O. H. Fernald, a member of the Conference, was reported, and S. H. Beale led the Conference in a season of prayer.

The notices were given, and Conference adjourned, with the doxology and benediction by S. H. Beale, to meet at 1.30 P. M.

Conference assembled at 1.30 P. M. to listen to the Conference sermon preached by S. A. Bender. The discourse was worthy the man and the occasion.

The anniversary of the Woman's Foreign Missionary Society was held later, with address by W. B. Dukeshire.

The anniversary of the Conference Missionary Society was held in the evening, with address by Dr. McCartney from West China.

THURSDAY

Conference met at 8 A. M., the devotional service being led by Robert Sutcliffe.

At 9 Bishop Mallalieu, who arrived the evening of Wednesday, called the Conference to business. Prayer was offered by Dean Wright.

The journal of yesterday's session was read and approved.

A resolution of welcome to Bishop Mallalieu was adopted.

The 13th Question was called, and E. H. Boynton, presiding elder of Bangor District, J. W. Day of Bucksport District, and W. W. Ogier of Rockland District, passed in character and each reported the work upon his district.

A substantial gift was presented to W. W. Ogier, who is closing a full term upon his district.

Rev. Dr. T. C. Watkins and Miss Mary E. Lunn of the Deaconess Home and Hospital in Boston, were introduced, and Dr. Watkins addressed the Conference.

The names of the elders upon the three districts were called, and all passed in character.

Rev. W. Forsythe of the Congregational Church and Rev. R. P. Capen of the Baptist Church, fraternal delegates, were introduced and presented the greetings of their churches. Dr. Dunn, secretary of the Maine Baptist Association, was introduced. Bishop Mallalieu responded in a happy spirit and manner.

Rev. Dr. W. H. Daniels, of India, and Rev. Mr. Mills, of Belfast, were introduced.

The transfers of W. T. Johnson, H. G. Boivie, V. E. Hills, and T. J. Wright from the Conference, and of L. L. Hanscom and J. L. Nelson into the Conference, were announced.

Notices were given, and the Conference

adjourned with the doxology and benediction by S. H. Beale.

The deaconess anniversary was held in the afternoon. Addresses were made by Miss Mary E. Lunn and Rev. Dr. T. C. Watkins.

The annual meeting of the Preachers' Aid Society was held at the close of the anniversary.

In the evening Dr. M. C. B. Mason addressed a large and interested audience upon "Some of the Providential Openings for the Redemption of Africa."

FRIDAY

The Conference assembled at 8 A. M. The devotional hour was given to the interests of the Itinerants' Institute.

At 9 Bishop Mallalieu called the Conference to business, and the journal of yesterday's session was read and approved.

A. E. Luce was elected auditor of presiding elders' mission accounts.

The 10th Question was called. C. J. Butterfield, A. H. Hanscom, A. B. Carter, L. G. March, M. T. Anderson, E. W. Belcher, B. G. Seaboyer, R. A. Colpitts, were passed in the studies of the fourth year and elected to elder's orders.

The 5th Question was called. C. E. Jones, J. H. Gray and J. L. Pinkerton were continued on trial and assigned to their proper classes.

The 9th Question was called. E. S. Burrill, H. M. Moore, A. L. Nutter, C. F. Smith, E. V. Allen, D. R. Pierce, R. A. Colpitts, C. T. Coombs, were passed in character and advanced to the studies of the fourth year.

C. H. Raupach, H. I. Holt, and H. B. Haskell passed in character and were continued in the class of the third year.

The 7th Question was called. M. S. Hill, A. E. Moore, A. E. Morris, C. B. Morse, were admitted to full membership and elected to deacon's orders. F. Palladino was admitted, being a deacon.

D. H. Piper, H. E. Stetson, W. H. Patten, W. P. Townsend, passed in character and were continued on trial.

Dr. M. C. B. Mason, of the Freedmen's Aid and Southern Education Society, was introduced and called attention to the work of that Society.

Dr. Daniels called attention to the suffering population of India and a collection was taken for their relief.

A ballot for the election of delegates to the General Conference was taken, and W. W. Ogier and E. H. Boynton were elected.

Dr. Spencer of the Church Extension Board was introduced, and called attention to the success of the work.

Chaplain D. H. Tribou, U. S. N., in the absence of Dr. Parkhurst, editor of ZION'S HERALD, represented the paper and presented a check for \$156 from the Wesleyan Association for the benefit of the superannuated preachers.

The Lay Electoral Conference met in the Baptist Church and elected A. W. Harris, of Orono, president of the University of Maine, and W. H. Nichols, of Calais, delegates to the General Conference; and V. C. Plummer, of Addison, and F. H. Nickerson, of Brewer, alternates.

Notices were given. Adjourned with the doxology, and benediction by Dr. Mason.

At 1.30 P. M. the anniversary of the Woman's Home Missionary Society was held. The address was by Mrs. May Leonard Woodruff, of New York.

At 3 P. M. the Educational anniversary was held. Bishop Mallalieu enthused the audience, as on former occasions.

In the evening Dr. W. A. Spencer of the Board of Church Extension addressed a delighted audience.

SATURDAY

Conference met at 8 A. M. The devotional service was led by F. L. Hayward.

At 9 Bishop Mallalieu called the Conference to business.

I. H. W. Wharf and H. E. Foss were elected alternate delegates to the General Conference.

The 4th Question was called, and E. D. Lane, E. E. Smith, O. G. Barnard, O. A. Goodwin, W. A. Luce, and D. S. Kerr were properly recommended and admitted on trial.

J. W. Price was admitted into full membership.

The 11th Question was called, and E. E. Smith, O. G. Barnard and J. R. Rich were elected to deacon's orders. H. B. Haskell was elected to elder's orders under the missionary rule.

The Conference requested that W. H. Patten and L. G. March be left without appointments to attend school.

The 22d Question was called, and J. D. Payson, E. W. Belcher, J. R. Baker, T. R. Pentecost and W. F. Campbell were continued supernumerary. D. H. Sawyer and M. T. Anderson were made effective. V. P. Wardwell and David Smith were advanced to the roll of superannuates.

The committee on Temperance reported, and the report was adopted.

S. H. Beale, D. B. Dow, and S. A. Bender were elected members of the board of trustees of the Conference Seminary.

The list of superannuates was called; the character of each passed, and his relation was continued.

A collection was taken to be equally divided between the brethren who have been advanced to the superannuated relation.

Notices were given and the Conference adjourned with the doxology and benediction by Dr. McDonald.

Conference met at 1.30 P. M. as per adjournment, D. B. Dow presiding by request of the Bishop.

T. S. Ross, secretary of the board of stewards, presented their report, which was adopted.

The committees upon Church Extension, Education, Freedmen's Aid and Southern Education Society, Sabbath Observance, Sunday School Union and Tract Society, Benevolent Claims, and Bible Cause, reported, and their reports were adopted.

The auditor reported that he had examined the accounts submitted to him and found them correct.

At 2.30 the memorial service was held. The Reaper has gathered a rich harvest during the year. The 980th hymn was sung, and the 14th of John read. The memoirs of Gustavus B. Chadwick, Mark H. Siprelle, William L. Brown, Charles E. Springer, Mrs. Eliza M. Sprague, widow of Rev. Benjamin F. Sprague, Mrs. Olive A. Dunn, widow of Charles A. Dunn, Mrs. Harriet J. Simonton, wife of Rev. John P. Simonton, were read, adopted, and ordered printed in the Conference Minutes.

A brief intermission was taken, when Bishop Mallalieu came in and called the Conference to business.

The committee upon the Book Concern and Church Literature reported, and the report was adopted.

J. M. Frost was selected as leader of the Wesleyan Grove Camp-meeting.

The committee on resolutions reported. T. F. Jones was elected publisher of the Conference Minutes and to arrange for their publication in 1901. J. M. Frost and John Tinling were elected editors of the Minutes.

The Conference adjourned to meet Monday morning at 5.30. Benediction by Bishop Mallalieu.

In the evening Dr. M. C. B. Mason presented the work of the Freedmen's Aid and Southern Education Society to an overflowing house.

At the close the Conference Epworth League met, and the following officers were elected: President, G. E. Edgett; vice-presidents, A. L. Nutter, B. Allen, F. Martin, B. W. Russell; secretary, J. H. Lidstone; treasurer, N. R. Pearson.

SUNDAY

A delightful day — neither too cool nor too warm — a day full of invitation to worship in temples of praise.

At 9 the Conference love-feast, led by G. G. Winslow, was enjoyed — a blessed season, rich in its memories of the past, its

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assurances of the present, its faith and hope for the future, its manifestation of the Divine presence. This feast was followed by a delightful and inspiring sermon upon "The Faithfulness of God" by Bishop Mallalien, after which the deacons-elect were ordained.

In the afternoon Rev. F. L. Hayward preached an admirable sermon, and the elders-elect were ordained.

In the evening Dr. Mason made an earnest and persuasive appeal for men to turn into the ways of the Lord Jesus. Thus ended a memorable day.

MONDAY

Conference assembled on Monday morning at 5.30 for its closing session, Bishop Mallalien presiding.

S. L. Hanscom led in a service of song and prayer.

The treasurer, statistical secretaries and committee on Missions reported, and their reports were adopted.

H. J. Wood, chairman of the Lay Electoral Conference, was presented, and reported the doings of that Conference.

After prayer by Dr. William McDonald, and the reading of the appointments, Conference adjourned.

The following are the appointments:—

BANGOR DISTRICT

E. H. BOYNTON, Presiding Elder.

Alton, Argyle and West Oldtown, Malry Kearney. Atkinson and Sebec, W. A. Meserve. Bangor—First Church, H. E. Foss; Grace Church, J. M. Frost. Brownville and Henderson, supplied by G. J. Palmer. Caribou, N. R. Pearson. Carmel and Levant, to be supplied. Danforth, I. H. W. Wharf. Dexter and Ripley, O. H. Fernald. Dixmont, supplied by James W.

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Price. Dover, J. H. Irvine. East Corinth and Corinth, I. H. Lidstone. Easton, to be supplied. Exeter and Corinna, supplied by H. G. Hoisington. Forest City, Vanceboro and Lambert Lake, S. O. Young. Fort Fairfield, R. A. Colpitts. Guilford, J. F. Haley. Greenville, C. H. Raupach. Harmony and Athens, J. E. Lombard. Hartland and St. Albans, C. E. Petersen. Houlton, D. B. Phelan. Hodgdon and Linneus, supplied by W. Lermond. Howland and Montague, supplied by C. W. Stevens. Kingman and Prentiss, H. M. Moore. Limestone, E. S. Burrill. Lincoln, C. H. Johonnett. Mapleton, supplied by C. W. Wallace. Mars Hill and Bridgewater, to be supplied. Mattawamkeag, D. R. Pierce. Monson, K. R. Hartwig. Monticello and Littleton, E. V. Allen. Moro, W. F. Campbell. Newport and Detroit, T. S. Ross. Oldtown, F. L. Hayward. Orono and Stillwater, W. B. Dukeshire. Patten, G. H. Hamilton. Pittsfield and Palmyra, A. E. Luce. Presque Isle, to be supplied. Sangerville, to be supplied. Sherman, H. E. Stetson. Smyrna Mills, O. A. Goodwin. Washburn, supplied by J. G. Cheney. Van Buren, to be supplied.

H. B. Haskell, missionary to Millinocket.

ROCKLAND DISTRICT

T. F. JONES, Presiding Elder

Belfast, G. E. Edgett. Boothbay Harbor, H. L. Williams. Bremen and West Waldo, George Reader. Camden, W. W. Ogier. China, supplied by F. H. Jones. Clinton and Benton, A. H. Hanscom. Cushing, to be supplied. Damariscotta and Mills, F. Palladino. Dresden, T. A. Hodgdon. East Boothbay and South Bristol, W. A. McGraw. Friendship and South Waldo, C. E. Jones. Georgetown and Arrowsic, C. F. Smith. Lincolnville, H. I. Holt. Montville and Palermo, J. L. Nelson. North and East Vassalboro, E. S. Gahan. Northport, supplied by C. H. Bryant. North Waldo and Orr's Corner, J. W. Price. Pemaquid and New Harbor, A. J. Lockhart. Pittston and Whitefield, supplied by L. L. Harris. Randolph and Chelsea, A. E. Russell. Rockland, L. L. Hanscom. Rockport, J. H. Gray. Round Pond and Bristol, D. S. Kerr. Seaboard and Morrill, G. M. Bailey. Searsport, H. W. Norton. Sheepscot, A. E. Morris. Southport, C. F. Butterfield. South Thomaston and Spruce Head, W. C. Baker. Thomaston, W. H. Dunnaek. Union, A. L. Nutter. Unity and Troy, W. A. Luce. Waldo and Winslow's Mills, J. A. Weed. Washington, E. D. Lane. Windsor and Cross Hill, C. W. Lowell. Wiscasset and Westport, B. G. Seaboyer. Woolwich, F. W. Towle.

C. A. Plumer, Chaplain of Maine State Prison; member of Thomaston quarterly conference.

W. H. Patten and L. G. March left without appointment to attend school.

BUCKSPORT DISTRICT

J. W. DAY, Presiding Elder

Alexander and Meddybemps, to be supplied by H. E. McFarland. Bar Harbor, S. L. Hanscom. Brewer, John Tinling. Brooksville, C. B. Morse. Bucksport, Robert Sutcliffe. Bucksport Centre, supplied by W. H. Maffitt. Calais—First Church, M. F. Bridgman; Knight Memorial, S. A. Bender. Castine, N. La Marsh. Columbia Falls, Columbia and Indian River, W. P. Townsend. Cutler and Whiting, E. E. Smith. East Bucksport, supplied by O. S. Smith. East Machias, Cooper and No. 14, J. H. Barker. Eastport, C. T. Coombs. Eddington, S. M. Small. Edmunds and Marion, O. G. Barnard. Ellsworth, J. P. Simonton. Franklin, W. H. Powlesland. Gouldsboro, J. L. Pinkerton. Hampden, M. S. Hill. Harrington, E. A. Carter. Lubec, C. L. Banghart. Machias, D. B. Dow. Millbridge and Cherryfield, M. T. Anderson. Neally's Corner, M. S. Hill. Orland and West Penobscot, A. B. Carter. Orrington, F. H. Osgood. Orrington Centre and South, C. Rogers. Pembroke, J. T. Moore. Penobscot, supplied by C. Garland. South Deer Isle, supplied by H. Hill. South Robbinston and Perry, A. D. Moore. Southwest Harbor, F. W. Brooks. Stonington, to be supplied. Sullivan, B. W. Russell. Surry and East Blue Hill, M. S. Preble. Swan's Island, supplied by F. B. Stanley. Wesley, to be supplied. West Tremont, supplied by B. F. Lindsay. Winterport, J. W. Hatch.

D. H. Tribou, Chaplain U. S. Navy; member of Ellsworth quarterly conference.

G. G. Winslow, Financial Agent of East Maine Conference Seminary; member of Bucksport quarterly conference.

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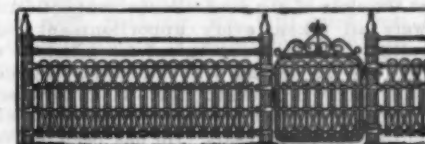


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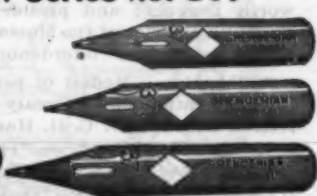


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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston District

Winthrop St., Boston.—The Sunday-school and primary department, assisted by the quartet, gave an interesting and entertaining Easter concert on Sunday evening, April 15. The school to the number of 250 assembled at 7 o'clock in the vestry, and with banners flying marched into the church singing "Onward Christian Soldiers," led by the Choral Union numbering thirty. The recitations were carefully selected, and there were several exercises participated in by children of the primary department. The singing of the school showed careful training. At the close of the service each scholar received a beautifully decorated egg, and the ladies of the committee were presented with an Easter lily. Lilies were sent also to the members of the school who were sick. Mr. Charles T. Johnston is the efficient superintendent.

South Walpole.—On Thursday evening, April 12, the Methodist church of this village gave a reception to their returning pastor, Rev. L. J. Birney. Under the direction of Mrs. W. F. Mann a pleasing program was carried out. The vestry was tastefully decorated with flags and potted plants. Early in the evening word was sent to the parsonage that the presence of the pastor and his wife was desired at the vestry. On arriving they were met by ushers and conducted to the platform beneath a canopy of evergreen. After all the company had been presented, little Lillian Duplisea, in behalf of the Junior League, welcomed Mr. and Mrs. Birney and presented the latter with a beautiful bunch of pinks. Other speeches followed from the different departments, closing with Mr. E. P. Boyden in well-chosen words of welcome from the church, to which Mr. Birney suitably responded. After this refreshments were served. W.

Springfield District

Florence.—A very delightful reception was tendered the pastor and wife, Rev. and Mrs. W. H. Dockham, on their return from Conference. The large vestry was converted into a parlor by the use of portieres, rugs, easy-chairs, and potted plants. Mr. and Mrs. Dockham were assisted in receiving by Rev. and Mrs. J. H. Stoney, recently appointed pastor of the church at Brookfield. The reception took the form of a welcome to the pastor and wife for their fifth year of service; it was also a farewell to Mr. and Mrs. Stoney. A most felicitous speech was made by one of the brethren of the church, welcoming the pastor and wife and bidding farewell to Mr. and Mrs. Stoney; at the close of which a purse of gold coins was presented to each of the ladies. The prospects for the new year are very encouraging.

Greenfield.—The Conference year just closed was very prosperous. The receptions on probation numbered 29; and 11 were taken into full membership. For the first time in several years current expenses were met without special effort at the close of the year. Benevolent collections were all taken, every apportionment being raised. The amount raised for missions was \$150, and that for the W. F. M. S., \$76. Harmony and good-will prevail. Rev. W. C. Townsend, pastor, was elected a member of the school committee for three years. He has been active in temperance matters; among other things, he has been influential in securing the holding of a monthly union temperance meeting, which is an aid in securing a better temperance sentiment. A year ago the town voted for license by 186 majority, which this year was cut down to 46. Mr. Townsend is chaplain at the county jail; president of the Greenfield Group of Epworth Leagues; and president of the North Franklin District of the Massachusetts Sunday-school Association (Interdenominational).

Southbridge.—Models of pertinent and forceful exhortation and entreaty are the pastoral letters which Rev. C. H. Hanaford of Southbridge, has sent both to his "people" and to his (forty) "probationers." Brethren in the ministry will find excellent suggestions therein.

Chicopee.—At the close of the pastorate of Rev. O. W. Scott, his wife was pleasantly remembered by friends. Her Sunday-school class of young ladies called on her at the parsonage and presented to her a beautiful bouquet of roses, and the W. F. M. S., of which she was

president, gave her two valuable pieces of silver table-ware. Mr. Scott has deserved and won a high place in the esteem of his church and of the community. In connection with the Easter concert on Sunday evening, April 15, were "Greetings to Rev. W. A. Wood, Pastor," just appointed to the charge. This was a quite elaborate affair. Almost all departments of the work were represented in these greetings—the official board by F. H. Norton; the Epworth League by Lizzie M. Norton; the Junior League by Lizzie McComb; the social circle by Clarence J. Wetzel; the W. F. M. S. by Mrs. Gillen; the "Gleaners" by Ruby Lilley; the Sunday-school by Hon. L. E. Hitchcock; and the primary department of the same by Ethel Brearly.

Orange.—The people here are delighted that Rev. James Sutherland is appointed for another year. As one of the brethren said, "Everybody in town likes him. We can't help it." Mr. Sutherland is himself full of courage and hope for the work of the coming year. The Sunday-school Easter service, with varied exercises, was excellent. All current expenses were paid in full last Conference year, and all branches of the work seem to be prospering. H.

Ware.—The services on Conference Sunday were in charge of Rev. G. H. Hardy, of Ashburnham, who has supplied here before very acceptably. For several weeks previous to Conference considerable anxiety was manifested by some of the people lest (notwithstanding the encouragement given by the presiding elder at the fourth quarterly conference to the contrary) such

influence should be brought to bear upon the cabinet that Mr. Fulton would be spirited away to some other charge, and not returned for the fifth year according to the expressed desire of the congregation. His success during his four years' pastorate, including the building of the new church costing about \$14,000 (all but \$2,600 of which has been paid), as well as the fact that his ability in the pulpit has more than local fame, may have given some ground for their fears. It naturally follows that his return for another year is most gratifying. A reception was given to Rev. and Mrs. J. W. Fulton and Rev. and Mrs. L. L. Beeman in the church parlor, on the evening of April 16, which was greatly enjoyed by many of the people.

MAINE CONFERENCE

Augusta District

New Sharon.—Rev. Harry S. Ryder writes: "Jacob Chandler, of this place, an aged man—84 his last birthday—died Monday morning, April 15, of pleurisy of the heart, and was buried the 16th. Mr. Chandler has been a Methodist for many years."

If you have ever in your personal history been consciously near to the heart of God, that touch with Him remains as the perpetually renewable point of approach to the divine love, no matter how far you may have wandered from it since.

Glenwood Ranges

Make Cooking Easy.

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ICE WASTE



It all depends on what you mean by an inexpensive refrigerator. There are two expenses to every refrigerator:—the first cost and the operating cost. The first cost is paid only once; the operating cost is paid a hundred times.

Probably the ice bill of an unscientific refrigerator will amount to fifty times its first cost, at a low estimate. You cannot skimp one dollar on first cost without wasting five dollars in the ice cost.

Now, is it worth while to buy the ordinary, unscientific refrigerator? Decidedly not. It is twice as wasteful. We sell the Eddy Refrigerator because we find it is the one economical refrigerator—economical

both in first cost and in ice consumption. That we guarantee. Better see one before buying elsewhere.

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MAINE CONFERENCE

Reported by REV. E. O. THAYER, D. D.

THE spring session of the Itinerants' Institute was held on Tuesday, April 17. The day and evening were spent in the examination of classes.

In the evening there was a large attendance at the reunion prayer-meeting, led by Rev. E. O. Thayer. The church orchestra assisted in the praise service. The testimonies were mostly on the subject of personal experience.

WEDNESDAY

The 76th session of the Maine Conference was opened Wednesday morning, April 18, by Bishop Isaac W. Joyce, who read the Scriptures and led in prayer. The sacrament of the Lord's Supper was then administered by the Bishop, assisted by the presiding elders.

W. F. Berry was elected secretary; George C. Andrews historical secretary; and Walter Canham statistical secretary, with T. P. Baker, T. C. Chapman, and F. C. Norcross as assistants.

W. P. Lord was elected treasurer, with G. F. Millward, H. L. Nichols, and A. T. Craig assistants.

The standing committees nominated by the presiding elders were confirmed. Drafts of \$492 from the Book Concern and of \$22 from the Chartered Fund were accepted.

The Bishop then gave a very pleasant talk which won the respect and good-will of the Conference at once.

C. F. Parsons, presiding elder of Augusta District, read his report, which indicated considerable activity in improvement of church property and a quite general revival spirit. A. S. Ladd reported progress on the Lewiston District. E. O. Thayer, in his report of Portland District, spoke of a net increase in membership of 250.

D. F. Faulkner was permitted to remain in the Boston School of Theology another year, and W. F. Berry to continue as secretary of the Maine Civic League.

H. Chase, G. F. Cobb and Charles W. Parsons were continued in a supernumerary relation. John Gibson was superannuated.

The list of superannuates was called. Silas M. Emerson, who joined the Conference in 1842, read a brief paper giving some very interesting facts about his early ministry. John Collins was at his best in a characteristic speech which was much enjoyed.

The committee appointed to confer with the trustees of Kent's Hill Seminary reported that the Conference would hereafter be entitled to elect eight members of the board.

A motion to hold an executive session to consider changes of relation was laid on the table after some discussion.

M. C. B. Mason, D. D., secretary of the Freedmen's Aid and Southern Education Society, was introduced and spoke briefly and pointedly about his work.

At 2 P. M. the centennial of the introduction of Methodism into Gardiner was held. Israel Luce presided. Prayer was offered by G. D. Lindsay. L. W. Robbins, a teacher in the high school, and son of one of the old members of the church, read a historical address. Revs. E. Kibby and C. C. Smith held the first services. The first class was formed in 1802, and the first house built in 1803. W. S. Jones and G. D. Lindsay, former pastors, made brief addresses. Mrs. Bertha Church Benne read an excellent poem which deserves wider publication. Excellent music was rendered by the Conference quartet and by Miss Wentworth and Mrs. Dill of the church.

G. R. Palmer presided at the memorial service held at 4 o'clock. Memoirs were read of Daniel B. Randall, Joseph Moor, Mrs. John Collins, and Mrs. G. C. Andrews.

At 7.40 Dr. M. C. B. Mason gave a fine address on the work of the Freedmen's Aid and Southern Education Society. Music was rendered by a church quartet. The audience completely filled the church in spite of the rain.

THURSDAY

L. H. Bean led the devotional exercises. Bishop Joyce addressed the class for admission into full connection. It was a tender, practical talk to the young preachers, which they will always remember. He emphasized the necessity of conversion, call and training.

Hiram C. Wilson, Cyrus A. Terhune and Frank H. Billington were admitted into the Conference.

F. C. Norcross, S. E. Leech and C. H. Young were advanced to the studies of the fourth year.

Thomas P. Baker, Henry E. Dunnack, John E. Clancy and Trelawney C. Chapman were elected to elder's orders.

W. H. Gowell was allowed to withdraw from the membership and ministry of the church.

Frederic R. Griffiths was elected to deacon's orders.

Mrs. May Leonard Woodruff, of the Woman's Home Missionary Society, Prof. Starks of Wesleyan University, and G. C. Wilson, agent of the Maine Bible Society, were introduced and briefly addressed the Conference.

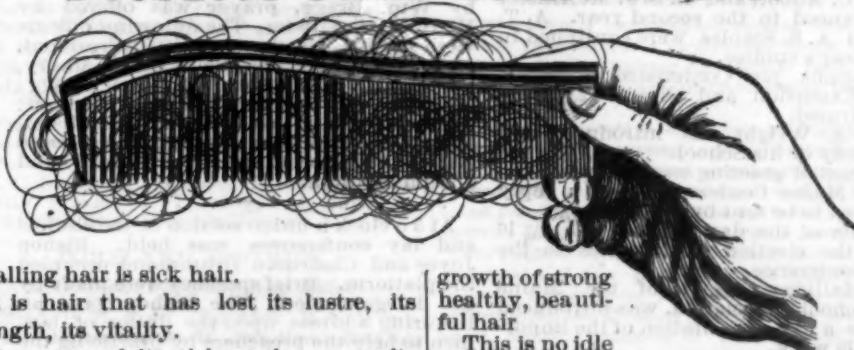
Waterville, Yarmouth and Chestnut St., Portland, send cordial invitations for the next session. Yarmouth was selected by a large majority.

At 2 P. M. was held the anniversary of the Woman's Home Missionary Society, Mrs. G. R. Palmer, the corresponding secretary, presiding. Mrs. I. Luce read the Scriptures, and Mrs. B. C. Wentworth led in prayer. The Conference quartet and Mrs. Woodruff gave musical selections. The large audience greatly enjoyed the fine address of Mrs. May Leonard Woodruff.

At 4 o'clock at the educational anniversary Prof. Starks of Wesleyan University and President H. E. Trefethen of Maine Wesleyan Seminary were the speakers.

The Missionary anniversary was held in the evening. The seats and aisles were crowded. E. T. Adams presided. G. D. Lindsay read selections from the Scriptures, and H. L. Williams led in prayer. The church choir and a ladies' quartet, assisted by the church orchestra, furnished the music. Dr. J. H. McCartney of the West China Mission and Bishop Joyce gave

Does Your Comb Look Like This?



Falling hair is sick hair.

It is hair that has lost its lustre, its strength, its vitality.

The cause of its sickness is a parasite that is destroying its root.

Just as the grub, working at the root of your favorite plant, saps its life until it withers and dies, so can a parasite in the hair-follicle rob your hair of its nourishment until, for want of strength and vitality, it comes out in your comb.

The work of the parasite is far more destructive than that of the grub, for while the latter simply kills the roots of the one plant, the former not only destroys one hair root, but spreads from hair to hair till it attacks all the hair on your head, and your hair literally comes out in combfuls. This parasite is not visible to the naked eye, but under a powerful microscope such hairs as are attacked by it have the appearance of telegraph poles loaded down with brush heaps.

This is no unusual sight at the Cranitonic Institute. In fact, it is seen there every day in the microscopical examinations of hair. But as people give little heed to dangers that are unseen, this danger is often permitted to exist until the continuous falling of the hair results in premature baldness. Then, after the damage has been done, after the mouths of the starved and shriveled hair-follicles have been closed by nature, when the scalp is tightly drawn across the skull and glistens like polished ivory, there is a loud cry for help.

The cry comes too late.

There was a time when this head of hair could have been saved. It was when the hair first began falling; when the result of the daily toilet was a handful of combings and the comb looked like the one in the illustration shown above — while there was still nourishment in the scalp, and when all that was needed was a preparation that would destroy the cause of the disease and assist nature in repairing the damage already done.

Cranitonic Hair Food would have done this.

Its germicidal qualities would have destroyed the parasite which caused the falling hair; its nourishing qualities would have aided nature in feeding the impoverished and weakened hair-follicles back to health; its stimulating qualities would have toned up the nerves of the scalp, and the result would have been a renewed

growth of strong healthy, beautiful hair

This is no idle

assertion. It is the most scientific kind of scientific fact. It is demonstrated every day in the Cranitonic Institute. We can point to 5,000 cases successfully treated in our clinic during the past year, not to mention the tens of thousands treated at their home through correspondence.

If your hair is falling, if you have dandruff or itching scalp, call at the Cranitonic Institute, 526 West Broadway, New York, and consult our physicians. Don't wait until your case becomes chronic — come today. Consultation and microscopical examination will cost you nothing. The physicians are in attendance from 9 A. M. to 5 P. M., daily excepting Sunday. If your engagements are such that you cannot call, or your living at a distance from New York prevents a visit, mail a small lock of your hair to the Cranitonic Institute, 526 West Broadway, and state in your letter if you suffer from dandruff or itching scalp. Our physicians will make a microscopical examination of the hair, send you a report upon its condition, and prescribe curative treatment free of charge. If you will inclose 10 cents in stamps or silver, to pay postage and packing, we will send you FREE a bottle of Cranitonic Hair and Scalp Food, the most exquisite French Hair Dressing ever manufactured.

Please say when writing that you read this article in the ZION'S HERALD.



addresses. The audience enjoyed especially the rendering into Chinese of the short talk of the Bishop by Dr. McCartney.

FRIDAY

Dr. A. A. Wright, of the Boston Correspondence School, led the morning devotions and gave a very instructive address upon the Deity of Jesus Christ.

At 9 o'clock Bishop Joyce took the chair. The following nominations for triers of appeals were confirmed: B. C. Wentworth, J. T. Crosby, G. R. Palmer, W. S. Jones, A. W. Pottle, C. A. Southard, and W. S. Bovard.

An unusual occurrence was the request of six preachers for leave of absence to attend funerals.

M. E. King and W. H. Barber were continued as supernumeraries.

H. S. Ryder, who was detained on the previous day by pastoral duties, was admitted in full and elected to deacon's orders.

F. H. Hall was elected to deacon's orders.

A collection was taken to place a bell in a church of our West China Mission, giving this Conference the honor of furnishing the first one in that section.

Dudley C. Abbott and E. S. J. McAllister were advanced to the second year. A. T. Craig and A. S. Staples were continued in the first year's studies.

Nominations for Conference Board of Church Extension and Church Location were confirmed.

Dr. A. A. Wright was introduced and spoke briefly of his School.

A telegram of greeting was received from the East Maine Conference, and a reply was ordered to be sent by the secretary.

The order of the day was taken up at 10 o'clock—the election of delegates to the General Conference.

I. N. Halliday, agent of the Maine Sunday-school Association, was introduced and made a fine presentation of the importance of his work.

W. F. Berry presented the purpose and work of the Maine Civic League.

The first ballot for delegates was reported as follows: Total vote, 79. E. O. Thayer, 40; G. D. Lindsay, 26; D. B. Holt, 24; W. F. Berry, 19. E. O. Thayer was declared elected. W. F. Berry requested that his name be withdrawn. Another ballot was then taken.

Dr. T. C. Watkins and Miss Mary E. Lunn were introduced, and Dr. Watkins spoke of the work of the deaconesses.

On the second ballot 81 votes were cast. D. B. Holt received 41, and was declared to be the second delegate.

Charles R. Magee of the Boston Depository was introduced and spoke.

The order of the day, the reception of fraternal delegates, was taken up. Very interesting speeches were made by Revs. A. L. Struthers of the Congregational Church, A. T. Ringgold of the Baptist Church, and E. Leshar of the Free Baptist. Bishop Joyce responded in his usual felicitous manner.

The ballot for reserve delegates resulted in the choice of G. D. Lindsay by a vote of 60 out of 66. C. F. Parsons was elected by acclamation.

A. A. Lewis was appointed to bear the greetings of the Conference to the Lay Electoral Conference. Adjourned.

Lay Electoral Conference

This body assembled at 10.20 A. M. in the vestry. E. R. Drummond, of Waterville, was elected chairman, and E. S. Crosby, of Bath, secretary.

John H. Fuller, of Augusta, and Ira S. Locke, of Portland, were elected delegates; with W. H. H. McAllister, of Old Orchard, as reserve.

While the Conference was in session the ladies of the Woman's Home Missionary Society met and elected the following officers: President, Mrs. E. O. Thayer; vice-president, Mrs. W. S. Bovard; corresponding secretary, Mrs. B. C. Wentworth; recording secretary, Mrs. Walter Canham; treasurer, Mrs. I. Luce; secretary young people's work, Mrs. W. P. Lord; agent for supplies, Mrs. A. A. Lewis; agent for literature, Mrs. G. R. Palmer; mite-box secretary, Mrs.

E. T. Adams; auditor, Hon. Ira S. Locke; delegate to the annual meeting, Mrs. S. M. Kimball, of Portland, with Mrs. G. R. Palmer as alternate.

At a meeting of the Conference trustees Israel Luce was elected president, Geo. C. Andrews secretary, W. S. Jones treasurer, and G. D. Lindsay auditor.

At 2 o'clock there was a Temperance anniversary, W. S. Bovard presiding. Prayer was offered by E. T. Adams, and the Conference quartet sang several times. Addresses were delivered by Rev. C. A. Crane, D. D., of Boston, and by Rev. W. F. Berry, of the Civic League.

At 4 o'clock a meeting was held in the interests of the deaconess work, Mrs. G. R. Palmer presiding. Prayer was offered by W. S. Bovard. Mrs. H. L. Wilkins rendered a fine solo. Dr. T. C. Watkins and Miss Lunn presented the work of the deaconesses in visiting and in hospitals.

The Local Preachers' Association held its annual meeting at 4 o'clock, R. S. Leard, president, in the chair. After singing led by Wm. Bragg, prayer was offered by W. H. H. McAllister. The following officers were elected for the year 1900: President, R. S. Leard; vice-presidents, M. H. Mabry, W. H. H. McAllister, William Bragg; secretary and treasurer, Joseph Moulton; executive committee, W. H. H. McAllister, Robert Scott, William Bragg; delegates to National Association, R. S. Leard and Joseph Moulton.

At 5 o'clock a union session of the clerical and lay conferences was held. Bishop Joyce and Chairman Drummond occupied the platform. Brief speeches were made by the delegates-elect. The Bishop gave an inspiring address upon the duties of laymen to help the preachers by practicing the perfection they demand in their pastors. He also emphasized the need of a deeper and more intense spiritual life. E. R. Drummond made a few practical remarks.

A collection amounting to about seventy dollars was taken for a sorely afflicted brother—Rev. C. W. Parsons, D. D., former pastor of Chestnut St., Portland.

In the evening the church was crowded to the doors for the entertainment which was given to help defray the local expenses of the Conference session. The Auburn Male Quartet delighted the audience with their songs. Rev. C. A. Crane, D. D., gave a fine lecture upon "The Good Old Songs." The audience joined heartily in singing some grand old hymns, and the whole service was impressive as well as entertaining.

SATURDAY

At the morning service Dr. A. A. Wright concluded his talk on the Deity of Christ.

George Whitaker, agent of ZION'S HERALD, addressed the Conference. He made the interesting statement that the Maine Conference surpassed the others in the ratio of subscribers to membership from 20 to 82 per cent. He presented a check for \$239.

Nine persons were nominated from whom the trustees of Maine Wesleyan Seminary are to choose three to fill vacancies on the board.

George D. Stanley, F. H. Hall, F. R. Griffiths, Charles B. Lamb, and Jos. A. Puffer were admitted on trial.

Dr. W. H. Daniels, a returned missionary, presented the claims of the India famine sufferers. A collection was taken amounting to \$83.

A legacy of \$500 from the estate of Sophronia W. Townsend was announced by G. D. Lindsay. A vote of thanks was given to the legatees and to Mr. Lindsay.

George C. Andrews reported for the committee on publishing Minutes. The net profits for the year were about \$62.

The Conference voted to recognize the orders of Robert Scott, an elder in the Baptist Church.

A motion to order 2,400 copies of the Minutes aroused some animated debate, but the motion was carried almost unanimously. Two-thirds of the profits were voted to the Itinerants' Institute.

J. H. Trask was granted a supernumerary relation.

E. S. Stackpole requested to be allowed to withdraw from the Conference and from the Methodist Episcopal Church. A very tender resolution expressing admiration of his character and regret at his departure was read by W. F. Berry and passed unanimously by a rising vote, after appreciative remarks by several brethren.

Dr. Spencer of the Church Extension Society and Miss Mary E. Lunn of the Dea-

coness Hospital were introduced and spoke of their respective interests.

W. S. Jones, treasurer of the Conference trustees, reported \$14,243 in hand; \$634 of the income was paid to the stewards.

A resolution to bring supplies employed by the presiding elders under the supervision of the board of examiners, was declared by the Bishop to be illegal.

A memorial to the General Conference requesting laws authorizing the licensing and ordination of women was read by E. O. Thayer, and ordered to be forwarded.

The Woman's Foreign Missionary Society held its anniversary at 2 o'clock, Mrs. I. Luce presiding. Mrs. D. E. Miller read the Scriptures, and Mrs. J. W. Chapman led in prayer. A choir from the Sunday-school furnished the music. Luther Freeman, of Portland, gave a very interesting address.

A business session of the Conference was held at 3.30, G. R. Palmer presiding.

A resolution was passed favoring legislation to prevent Sunday excursions in the State of Maine.

Reports of committees on Epworth League, Interdenominational Relations, Moral Reforms, Education, Missionary Societies, Church Extension, Church Aid, Freedmen's Aid, Bible Society, and Sunday-school and Tracts, were read by the chairmen and adopted.

Israel Luce was requested to prepare a clear statement of the Church Insurance Company for the Minutes.

C. S. Cummings was instructed to send the collection taken for C. W. Parsons, amounting to \$85.

SUNDAY

The Conference love-feast opened at 9 o'clock, under the leadership of C. F. Parsons. A. A. Lewis led the singing. It was one of the most spiritual meetings held for several years.

Bishop Joyce preached a sermon that will leave a deep impression on the lives of the great audience, upon "The Victory of Faith."

After the sermon the Bishop ordained as deacons H. S. Ryder, H. C. Wilson, C. A.

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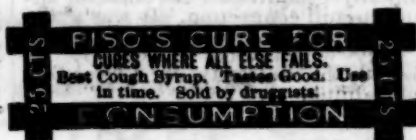
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Terhune, F. H. Billington and F. H. Hall. The church quartet sang two selections.

At 3 o'clock T. P. Baker, T. C. Chapman, H. E. Dunnack and J. E. Clancy were ordained elders. Dr. H. A. Spencer led a consecration service.

Luther Freeman, of Portland, preached in the evening. Dr. Spencer then conducted an evangelistic service. Twelve persons found Christ. Thus closed a very profitable Conference Sunday.

MONDAY

Conference assembled at 7.30 A. M. J. B. Lapham conducted the devotional services. Benj. Fickett and W. S. Bovard were appointed to vacancies on the board of examiners.

The Bishop nominated nine members for the Conference Deaconess Board.

Luther Freeman and B. C. Wentworth were appointed visitors to the New England Deaconess Home.

A resolution was passed requesting the General Missionary Committee to increase the apportionment to this Conference by at least \$2,000.

Voted to reconsider the vote to accept invitation of Yarmouth for next session of Conference. A commission was appointed to arrange the matter. The presiding elders, with L. Luce and C. S. Cummings, were appointed as the commission.

W. S. Bovard was nominated by the Bishop to preach the Missionary sermon; G. D. Lindsay alternate.

This year \$13,811 have been collected for benevolences.

Hosea Hewitt presented a resolution directing the delegates to oppose any change in our Discipline concerning amusements. It was laid on the table by a vote of 35 to 15.

Dr. W. H. Daniels, of India, thanked the Conference for the generous collection for the India Famine Fund.

The reports of the statistical secretary and treasurer were read, showing a slight decrease in members and probationers of 36.

Thanks were tendered to W. W. Brown, of Portland, for a gift of \$500 to the Berlin Church, and the secretary was instructed to write to Mr. Brown.

E. O. Thayer reported appropriation of missionary money to needy charges, and the report was adopted.

The committee on Resolutions presented very hearty thanks to the Bishop, pastor of Gardiner Church, secretaries and treasurer, choir, janitor, the press of the State, people of Gardiner, the railroads, and to I. Luce, transportation agent.

The transfer of H. L. Williams to the East Maine Conference, and of William Wood to the Maine, was announced.

The hymn "Blest be the tie that binds" was sung, and the Bishop offered a very tender prayer. The appointments were read, prefaced by appropriate remarks by the Bishop, and Conference adjourned.

The following are the appointments:—

AUGUSTA DISTRICT

C. F. PARSONS, Presiding Elder

Andover, supplied by G. B. Hannaford. Augusta, H. E. Dunnack. Bingham and Mayfield, supplied by Robert Scott. Buckfield, supplied by E. L. Hooper. Dixfield, supplied by G. B. Hannaford. East Livermore and Fayette, D. C. Abbott. East Readfield, supplied by F. C. Norcross. Fairfield and Fairfield Centre, G. R. Palmer. Farmington, W. P. Lord. Gardiner, A. A. Lewis. Hallowell, D. E. Miller. Industry and Starks, supplied by Joseph Moulton. Kent's Hill and Readfield Corner, W. F. Holmes. Kingfield, Salem and Eustis, to be supplied. Leeds and Greene, F. H. Hall. Livermore and Hartford, supplied by C. W. Dane. Livermore Falls, J. R. Clifford. Madison, S. E. Leech. Monmouth, H. L. Nichols. Mount Vernon and Vienna, Cyrus Purinton. New Sharon, Farmington Falls and Mercer, supplied by W. L. Phillips. North Anson and Embden, H. S. Ryder. North Augusta, supplied by C. H. B. Seliger. Oakland and Sidney, J. B. Lapham. Phillips, J. E. Clancy. Richmond, S. Hooper. Rumford, supplied by W. E. Purinton. Rumford Falls, J. L. Hoyle. Skowhegan, E. T. Adams. Solon, T. Whiteside. Strong and Freeman, T. N. Kewley. Temple, to be supplied. Waterville, Geo. D. Lindsay. Wayne and North Leeds, W. T. Chapman. Weld, to be supplied. Wilton and North Jay, A. T. Craig. Winthrop, F. C. Norcross.

W. F. Berry, secretary Christian Civic League of Maine; member of Waterville quarterly conference.

LEWISTON DISTRICT

A. S. LADD, Presiding Elder

Auburn, C. S. Cummings. Baldwin and Hiram, supplied by D. Nelson. Bath—Beacon St., W. P. Merrill; Wesley Church, J. T. Crosby. Berlin, N. H., Wm. Wood. Berlin Falls, N. H., Scandinavian Mission, to be supplied. Bethel and Mason, W. B. Eldredge. Bowdoinham, J. B. Howard. Bridgton and Denmark, D. B. Holt. Brunswick, G. D. Holmes. Chebeague, F. Grover. Conway, N. H., T. P. Baker. Cumberland and Falmouth, E. W. Kennison. East North Yarmouth, supplied by J. H. E. Rickard. Empire and South Auburn, F. H. Billington. Fryeburg and Stow, supplied by E. F. Doughty. Gorham, N. H., Walter Canham. Harpswell and Orr's Island, C. H. Young. Intervale and Bartlett, N. H., Hosea Hewitt. Lewiston—Hammond St., H. C. Wilson; Park St., C. C. Phelan. Lisbon, to be supplied. Lisbon Falls and Pejepscott, H. A. Peare. Locke's Mills Circuit, supplied by O. L. Stone. Long Island, W. S. Jones. Mechanic Falls and Minot, A. Hamilton. Naples and Sebago, Chas. B. Lamb. Newry, to be supplied. North Auburn and Turner, supplied by W. H. Barber. North Conway, N. H., supplied by Hosea Hewitt. North Norway, to be supplied. Norway and Bolster's Mills, B. F. Fickett. Oxford and Welchville, A. S. Staples. South Paris, A. W. Pottle. South Waterford and Sweden, to be supplied. West Bath, supplied by W. P. Merrill. West Cumberland and South Gray, D. Pratt. West Durham and Pownal, supplied by F. S. Leard. West Paris, R. A. Rich. Yarmouth, C. A. Brooks.

H. C. Sheldon, Professor in Boston University School of Theology; member of Brunswick quarterly conference.

PORTLAND DISTRICT

E. O. THAYER, Presiding Elder

Alfred, D. R. Ford. Berwick, B. C. Wentworth. Biddeford, C. W. Bradlee. Buxton and South Standish, supplied by Wm. Bragg. Cornish, T. C. Chapman. Eliot, F. C. Potter. Goodwin's Mills and Hollis, W. H. Varney. Gorham—North St., James Nixon; School St., Wm. Cashmore. Kennebunk and Saco Road, G. F. Millward. Kennebunkport and Cape Porpoise, I. A. Bean. Kezar Falls, J. H. Bounds. Kittery, Second Church, Geo. C. Andrews. Maryland Ridge, J. W. Lewis. Newfield Circuit, supplied by W. A. Nottage. Ogunquit, Geo. D. Stanley. Old Orchard and Saco Ferry, H. A. Clifford. Portland—Chestnut St., Luther Freeman and F. R. Griffiths; Congress St., W. S. Bovard; Peak's Island, L. H. Bean; Pine St., E. S. J. McAllister; West End, C. C. Whidden; Woodford's and Washington Ave., C. A. Terhune. Saco, E. C. Strout. Sanford, A. K. Bryant. South Berwick, I. Luce. South Biddeford Circuit, I. A. Puffer. South Eliot and Kittery First Church, E. Gerry. South Portland—First Church, F. A. Leitch; Elm St., J. H. Roberts; Bowery Beach, supplied by J. H. Roberts; Knightville, supplied by J. A. Corey; People's Church, J. A. Corey. West Kennebunk, W. F. Marshall. West Scarborough, J. A. Ford. Westbrook, C. A. Southard. York, O. S. Pillsbury.

Dwight F. Faulkner, left without appointment to attend one of our schools; member of Kittery, Second Church, quarterly conference.

CHURCH REGISTER

POST OFFICE ADDRESS

Rev. Richard Povey, Connecticut Ave., near Broad St., New London, Conn.

INTERNATIONAL MISSIONARY UNION.—The seventeenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., May 30 to June 5.

W. H. M. S.—Boston District will hold a meeting at Stanton Ave. Church, Thursday, May 3. Sessions at 10 and 2. All auxiliaries are requested to send delegates and reports. Interesting papers and addresses. An important meeting. All come. Luncheon furnished for fifteen cents. Mrs. EDWARD L. HYDE, Dist. Sec.

MAINE STATE EPWORTH LEAGUE.—The Maine State Epworth League will hold its annual convention at Waterville, July 10-11. ALICE M. LORD, Sec.

W. H. M. S.—An all-day meeting of the Fitchburg District W. H. M. S. will be held in Athol, Friday, April 27. Morning session at 10 o'clock, with reports, business, papers, etc. In the afternoon an address will be given by Mrs. Clark of the Immigrants' Home, Boston. Ladies of the church will provide lunch at noon. Trains leave Fitchburg for Athol at 8.44 and 10.50 a. m., and 1.31 p. m. Mrs. L. W. ADAMS, Cor. Sec.

PULPIT SUPPLY.—Either of the undersigned will supply for any brother, one Sunday, without cost, save

the matter of entertainment, provided we are allowed to take a collection for our school work, Mallaleu Seminary Kinsey, Alabama. Address Cottage City. Rev. of Mrs. GEO. M. HAMLEN.

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Dr. Y. S. TROYER, Memphis, Tenn., says "It recuperates the brain and enables one to think and act." Makes exertion easy.

NEW ENGLAND CONFERENCE CHURCH AID SOCIETY.—The annual meeting of this Society will be held in Wesleyan Building, Boston, Wednesday, May 2, at 10 a. m. Owing to the absence of two of the presiding elders in attendance at the General Conference in Chicago, the Lynn and Springfield Districts only will be considered at this meeting. The Boston and Cambridge Districts will be taken up at an adjourned meeting, due notice of which will be given. Churches intending to ask aid from the Society can be represented at the meeting by the pastor and one layman. GEO. S. CHADBOURNE, Sec.

PULPIT SUPPLY.—Rev. O. D. Clapp, now residing in Burlington, Vt., at 35 Colchester Ave., will be pleased to answer any call for supply work as the brethren or churches may need at any time.

Proper feeding is the secret of success with hand-fed infants and Mellin's Food is the secret of proper feeding.

ONE WAY OF BOOING NEW ENGLAND

In its mission of promoting and bringing New England into prominence as a vacation and tourist resort, the Boston & Maine Railroad endeavors to place before the public descriptive matter that is interesting, instructive and authentic.

The illustrations used in the various publications are from pictures taken expressly for the Boston & Maine Railroad by one of the most noted landscape photographers in the country and are veritable works of art.

Last year three portfolios were added to the list of illustrated publications which bear the following titles: "New England Lakes," "New England Rivers" and "Mountains of New England." These portfolios are half-tone reproductions, 4x6 inches in size. For the present season two additional portfolios have been prepared, namely: "Seashore of New England," and "Picturesque New England" (Historical-Miscellaneous).

In the Sea Shore Portfolio, among the thirty odd views of the rugged New England shore is a distant outline of Grover's Cliff, at Beachmont. In the vicinity of Marblehead are pictures of the surf and of the ancient wharves and of scenes in the harbor; then there is a picture of the "Singing Beach" at Manchester on the North Shore. Gloucester affords a variety of scenic display which depicts harbor and shore scenes. Further down the shore are vistas of picturesque surroundings at Ipswich Bluff, in the vicinity of Newburyport and Salisbury. Of Hampton Beach and the Isles of Shoals there are several views, as well as York Beach. Likewise of Kennebunk and Old Orchard there are several delightfully pleasing representations of familiar places.

The Picturesque New England Portfolio is indeed one of the most interesting of the series, as it treats of a variety of subjects with which all are acquainted. Pictures are shown of the birth-places of Whittier, Hawthorne, Rebecca Nurse, Horace Greeley, and President Pierce, while the revolutionary reminders include illustrations of the Munroe Tavern; the Monument and Minute Man Statue at Concord, Mass.; the Governor Craddock House at Medford; and General Gage's Headquarters. The Colonial period is suggested in a collection embracing illustrations of the Fray House, the Governor Wentworth Mansion and the Hannah Duston Monument. The rural districts are attractively displayed in numerous views of inland scenes in the vicinity of Hadley, Lancaster and Groton, Mass., and Charlestown, N. H.

Either one or all of these five Portfolios can be obtained by sending six cents in stamps for each book to the General Pass. Dept., B. & M. R. R., Boston, Mass.

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OUR BOOK TABLE

The Man of Galilee. A Biographical Study of the Life of Jesus Christ. By Frank W. Gunsaulus, D. D. Nearly Three Hundred Reproductions from Famous Paintings and Original Drawings, under Direction of George Spiel. Edition de Luxe. Monarch Book Co.: Chicago.

Dr. Gunsaulus is peculiarly fitted to write a life of Jesus Christ, as was Henry Ward Beecher. A preacher dominated, as is Dr. Gunsaulus, by a character which he loves, admires, and worships as he does the Master, will produce a portraiture and characterization that will command general attention. Such lives of Christ will be written so long as His Gospel is preached. Dr. Gunsaulus says: "For twenty years I have been writing down the results of my studies of the career and character, the mission and influence, of Jesus of Nazareth." He writes, he says, less from the standpoint of the theologian and scholar and more from that of the preacher and pastor, because for many years he has "found Jesus Christ repeating His acts and re-living His life in the lives of the people whom God has given me to guide." And he closes his preface with this hopeful faith and prophecy: "I believe that the race is on the verge of an era in which the personality, career, influence and teaching of Jesus of Galilee must be the central and dominant inspiration of thinking and conduct. To present Him to that era, as faith and experience know Him, accordant with the sacred records, has been the aim and hope of this work." The book in many places reads like a romance, although no liberty is taken with well-known facts. But Dr. Gunsaulus recreates and expresses the facts in his own charming and life-like style. The book is a substantial addition to the matchless literature upon this matchless subject.

The Theory and Practice of Taxation. By David A. Wells. D. Appleton & Co.: New York. Price, \$2.

Scarcely anything need be said of this volume except to announce that it contains the cream of Mr. Wells' writings during many years of his life. Few men challenged the best thought of the best thinkers on economic lines as did Mr. Wells. In a prefatory note Worthington Chauncey Ford says: "Of Mr. Wells' writings on economic subjects nothing remains to be said. They have a position of their own, and have deservedly attracted much attention and high commendation at home and abroad. For many years he had in contemplation a work on taxation, which should contain the record of his own experience in practical contact with state and national tax systems, and of his studies and conclusions drawn from the history of taxation in other countries." This volume embodies his opinions and conclusions along the lines suggested.

Sampson Oocom and the Christian Indians of New England. By W. DeLoss Love, Ph. D., Author of "The Fast and Thanksgiving Days of New England." Pilgrim Press: Boston and Chicago. Price, \$1.50.

This volume is a historical study of Indian civilization as illustrated in the life and labors of Sampson Oocom, the Mohegan teacher, missionary, hymn-writer, and statesman. The author tells the story of the

hero's youth, education as the pupil of Rev. Eleazar Wheelock of Lebanon, Conn., and experiences as an Indian teacher among the Montauk tribe. An account is then given of Wheelock's Indian Charity School and the Indians who were there educated, many of whom were associates in Oocom's work. This Mohegan was the first New England missionary sent to the Oneida Indians, and his mission thither is detailed, with that of David Fowler and other Christian Indians who were the companions of Samuel Kirkland. The relation of Sampson Oocom to the famous Mohegan Land Case, his experiences as a preacher in England, and his work as a hymn-writer are treated. The crowning honor of this Indian's life, however, was his formation of the Brotherhood town tribe out of the Christian Indians at Mohegan, Groton, Stonington, Niantic, Farmington, Charlestown, R. I., and Montauk, L. I., their emigration to the Oneida country under his leadership, and the establishment of their Indian town, which they governed under the supervision of the State of New York for half a century.

Twelve Notable Good Women of the XIXth Century. By Rosa Nouchette Carey. With Twelve Portraits. E. P. Dutton & Co.: New York. Price, \$2.

The author presents, it will be noticed by the list given, twelve notable English women. They are: Queen Victoria, Florence Nightingale, Elizabeth Fry, the Baroness Burdett-Coutts, the Princess of Wales, the Duchess of Teck, Sister Dora, Agnes Weston, Grace Darling, the Princess Alice, Lady Henry Somerset and Frances Ridley Havergal. It is a volume of nearly four hundred pages, and the sketches are comprehensive and discriminative.

At Start and Finish. By William Lindsey. Small, Maynard & Company: Boston. Price, \$1.25.

This publishing house is making some of the most attractive volumes that come to our table, and this volume is an illustration of that fact. These narrative tales are fresh and very interesting, holding the reader's attention from first to last. In the present volume he has drawn freely on his previous collection, which was published (now out of print) under the title of "Cinderpath Tales," omitting some material, but adding much more that is new. The chapters are: "Old England and New England," "My First, for Money," "The Hollow Hammer," "His Name is Mud," "How Kitty Queered the 'Mile,'" "Atherton's Last 'Half,'" "The Charge of the Heavy Brigade," "A Virginia Jumper," "And Every One a Winner."

Ideal Suggestion Through Mental Photography. A Restorative System for Home and Private Use. By Henry Wood, author of "Studies in the Thought World," "Victor Serenus," "God's Image in Man," "Edward Burton," "The Political Economy of Natural Law," etc. Lee & Shepard: Boston. Paper covers, 50 cents.

In order to accommodate thousands who have received great help from this book, and who wish to give it to others, it is now issued in paper covers. It is impossible to convey, by any statement, the profound impression which it has made upon thousands of minds. People from all walks of life recount in the most glowing terms the uplift, physical, mental, and spiritual, which has been realized from this formulated system. Many keep it to loan to friends, many consult it daily, and carry it with them as they journey. It is concise, simple, and practical, and its specialty is self-restoration without the necessity of outside aid.

Japan. Country, Court, and People. By J. C. Calhoun Newton, D. D. Barbee & Smith: Nashville, Tenn. Price, \$1.

This volume is dedicated to Bishop Wilson of the Methodist Episcopal Church, South, and he, in an "Introduction," highly commends the author and the volume. Mr. Newton writes as a long resident in Japan and as thoroughly familiar with the country, its people and customs. The book

is a substantial addition to the literature of Japan.

Thomas Paine. By Ellery Sedgwick. Small, Maynard & Co.: Boston. Price, 75 cents.

This is another in the series of Beacon Biographies, which have received most favorable notice at our hands. The photogravure used as a frontispiece is reproduced from a photograph of the portrait of Thomas Paine which hangs in Independence Hall. The author says: "The purpose of this small volume is to tell the story of Thomas Paine without bias and without argument. It is difficult, indeed, to write of Paine without enthusiasm for his genius and a lively recognition of his great services to liberty. But his faults are set down frankly. The reader shall be judge and jury."

Healthy Exercise. In Three Parts. By Robert H. Greene, M. D. Illustrated. Harper & Brothers: New York.

This is a very sane, interesting and helpful book. It would be a great and unspeakable blessing to American people if they could be induced to read this volume. It is a practical work for all who wish to keep in good health rather than in good training.

Some Latter-Day Religions. By George Hamilton Combs. Fleming H. Revell Company: Chicago. Price, \$1.25.

This book meets a constant and increasing demand for the presentation of common-sense and strong grounds against the many "isms" which in this day are treated by many unthinking people as religious cults, if not indeed new and authoritative relig-

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ions. The subjects so clearly treated are: "Estheticism," "Theosophy," "Otherism," "Faith Cure," "Pessimism," "Agnosticism," "Materialism," "Spiritualism," "Liberalism," "Mormonism," "Christian Science," "Socialism."

New Footsteps in Well-Trodden Ways. By Katherine E. Conway. The Pilot Publishing Company: Boston.

The title paves the way to the twenty-five chapters, bright and discriminative, which make up this latest book of foreign travel. So much space is devoted to Rome that visitors to that city might very properly include this book among their "guides." Our Roman Catholic friends especially will be delighted with the studies of the paintings and churches of the "Holy City."

The Scotch-Irish in History: As Master Builders of Empires, States, Churches, Schools and Civilization. By Rev. James Shaw, D. D. Published for the author, Bloomington, Illinois, by Eaton & Mains: New York.

This volume of nearly 450 pages is a popular rather than a critical history, profusely illustrated; but many of the pictures do not seem to have any connection with the matter in the book. The volume would have been greatly improved if it had been rigidly edited by some intelligent and disinterested party.

The Young Puritans in Captivity. By Mary P. Wells Smith. Illustrated by Jessie Wilcox Smith. Little, Brown & Co.: Boston. Price, \$1.25.

This story, the third in the "Young Puritan Series," while complete in itself, also continues the narrative of the two previous volumes. It tells the experience of three English children who were captives in King Philip's War, and incidentally gives many details of Indian customs. The worst barbarities of the Indians' treatment of prisoners are not told, but enough is pictured to make one shiver and be thankful that such conditions are now impossible. Familiarity with the localities mentioned will give the story a peculiar vividness to New Englanders.

Behind the Veil. Decorated cloth. Little, Brown & Co.: Boston. Price, 75 cents.

A story curiously in harmony with the speculative inquiry of the day regarding the nature of life after death. The treatment of the theme is simple and interesting. Although its scenery and events are those of which "eye hath not seen," yet the reader feels the reality of the narrative. The conversation between the man who awakens to find that he has passed into the new life and his friend who meets him, suggests information that all the world craves. The author claims that the change is evolutionary, and that no violent contrast presents itself between the conditions here and those encountered immediately after death.

The Heavenly City: Heaven: the Way to It, its Inhabitants, Employments, Enjoyments, Glories; and Children and Recognition of Friends There. Edited by Edwin W. Rice, D. D. The Union Press: Philadelphia. Price, 56 cents.

Many questions are answered in this little book. It rests upon the Scriptures, which describe heaven as a city, a palace, God's throne, paradise, a glorious place, a blessed home. Choice thoughts and poems have been culled from many writers for illustration and enforcement. Preachers and teachers will find the book helpful as a depository of good material in convenient form.

A Summer in England. With a Continental Supplement. A Handbook of Travel. A. J. Ochs & Co.: Boston. Price, 50 cents.

This pamphlet, edited by Alice Brown and Louise Imogen Guiney for the Woman's Rest Tour Association, must be of un-

speakable value to women who expect to travel. We are not surprised that it has reached the fifth edition.

From Girlhood to Motherhood. By Mary Lowe Dickinson. Fleming H. Revell Company: Chicago and New York. Price, 30 cents.

Wiser, more fitting, or more needed suggestions and counsel could hardly be given than by this author.

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Important Commission Suggested

AT the Lay Electoral Conference held at Fitchburg in connection with the session of the New England Conference, George A. Dunn, of Gardner, a well-known, honored and successful business man, presented the following resolution, which was adopted almost unanimously:—

"Resolved, That the Conference of laymen of the New England Annual Conference respectfully urge the General Conference to appoint a commission to consider the business organization of the church, and its general societies, to the end that any needed changes in financial policy and administration may be recommended."

This resolution will commend itself, in its wise and urgent suggestions, to every person at all familiar with the great business interests of the church and the methods with which that business is conducted. The proposition has our heartiest approval and support. In a communication received from Mr. Dunn, he presents and enforces his plan so wisely as to leave it unnecessary to add thereto. He says:—

"The idea behind this resolution is that it shall become the duty of chosen men from our church to make a study of its business organization, and of its financial operations, and those of its general societies, so that all its af-

fairs may be managed as they would be in any corporation of equal importance. Our church has grown so rapidly and her financial transactions have so increased in importance, that it would seem that a commission studying this problem as a whole—with no reference to any one interest, with no other motive than the best possible business organization, and the greatest economy consistent with the most effective work—would be able to recommend changes and improvements that would be of material value.

"It would seem that such a commission should be made up of the best trained business minds at command, equal lay and clerical, but so far as possible of men not general officers of the church. Such a commission might be able to agree upon certain changes that could be

acted upon at this General Conference; but its real work should be to study this problem during the coming four years, and at the General Conference in 1904 to make recommendations that it has agreed upon, and, if possible, secure their adoption.

"I hope this plan will commend itself to your judgment, and that it may have your thoroughgoing support. It is vitally important that every member of our church should feel that we have the best business organization possible, and that every cent is carefully and thoughtfully expended. A thorough study of this problem will not be in vain. It will create confidence, increase the offerings of the people, and extend the work of the great church in whose service we are enrolled."

An Unintentional Omission

MR. EDITOR: Will you kindly permit me to correct an unintentional omission from my report of the recent session of the New England Conference, of reference to the anniversary of the Deaconess Home and Training School, by saying that at 3 o'clock this anniversary was held, with short addresses by Miss Mary E. Lunn, the general superintendent, Miss Fisk and Miss Wiles, Prof. C. C. Bragdon, and the corresponding secretary, Dr. T. Corwin Watkins. There was beautiful singing by the deaconess quartet from time to time, and a delightful spirit in all the meeting. Bishop Joyce feelingly addressed the candidates, and consecrated to the work of the deaconess Misses Wiles, Raynes, Metcalf and Nye.

A. H. HERRICK.

Boston Preachers' Meeting

At the annual meeting on Monday, Rev. Charles A. Littlefield was elected president; Rev. Edwin H. Hughes, vice-president; Rev. George F. Durgin, secretary and treasurer. The executive committee are to be nominated by the president.

Next Monday, April 30, the session will be devoted to "Some Parting Counsel to Our Chicago Delegates."

A Great Training School

TWO classes of people should be reminded of the Chicago Training School for Missions—first, the Lord's embryo missionaries and deaconesses; and, second, the Lord's stewards.

This school has splendid buildings—new, convenient, large. It has two acres of floor space. It has many and first-class teachers and a thorough equipment for its work—all but endowment. It has sent into mission fields about six hundred women—a hundred and twenty to foreign lands, and nearly five hundred to deaconess and other forms of home mission work. More than that, it was the pioneer, and has to a large extent created the sentiment that now exists in the church in favor of special training for special religious work. Can young women find a better place than this to study the Bible, missions, and methods of work?

Can those who have the Lord's money to invest do better than to put it here? The legal name of this institution is, "The Chicago Training School for City, Home and Foreign Missions." A catalogue—address 4949 Indiana Ave.—gladly sent on receipt of postal.

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